Advaita Vedanta

(A Student's Note)

अद्वैत वेदान्त

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते || (गीता ४.३८)

Nothing exists here as purifying as Knowledge (*gItA* 4.38).

PREFACE

My interest in Advaita–Vedanta was kindled by the excellent Marathi text–book of philosophy, "भारतीय तत्त्वज्ञान" by श्रीनिवास हरि दीक्षित, which I came across in 1991. I found the foundational status ascribed to consciousness (संविद्, चित्) to be an interesting speculation though it did not induce me to study Advaita seriously at that time. Monism for me, then, was only an energetic principle – a 'matter–energy equivalence'; while, I considered consciousness as an emergent property of particular types of biological processes. My interest in consciousness and Advaita was rekindled after a decade when I had read more about 'quantum measurement paradox' and the supposed role of 'conscious observer' in the quantum measurement process. This was supplemented by my own understanding of the "hard problem of consciousness" and various consciousness theories of the contemporary philosophy of mind. Consciousness, I thought, could be the irreducible fundamental entity after all, as claimed by Advaita!

In my reintroduction with Advaita, its Vedic legacy and its long unbroken tradition raised number of questions – (1) what is the antiquity and fidelity of the oral Vedic tradition; (2) whether Shankara, the main protagonist has interpreted the central doctrines of Advaita in line with the old scriptural teachings; (3) how to account for the internal stress between Upanishads and Vedic liturgical sections; (4) how to reconcile the diversity of opinions within Upanishads themselves; and (5) what role the post–Shankara Vedantins played – whether they were mere carriers of Shankara's view or whether they contributed to the tradition by way of new interpretation. This note is an attempt to satisfy my own curiosity about Vedanta and to take few steps towards the answers to these questions.

In Upanishads, there are descriptions of Brahman 'without properties' (Nirguna) as well as 'with properties' (Saguna). Shankara has used various arguments to filter out all properties of Brahman from his scheme to advocate Nirguna Brahman over the Saguna Brahman. The later is useful for meditation, only as an aid in realizing the Self. The filters that Shankara used are not part, at least explicitly, of the 'primary source'; but without them the contradictory description cannot be reconciled to offer a unified view. Chapters 1 to 4 of this note aims to offer deconstruction of such a unified view which is summarized in Chapter–6.

To trace the origins and continuity of Vedanta tradition and to understand its cultural impact, one has to browse through the Vedic as well as post–Vedic history of the Indic regions. While looking into Rigveda; it is quite natural to peep into the prehistoric times of Sindhu (Hindu) civilization. In its grounds are hidden many a seeds of present day Hinduism (Ch–5).

I included Shaiva (Trika), Shakta (Tripura), and Shakya (Mahayana) traditions along with Vedanta–Vaishnava traditions; all of them have prominent monist themes and all of them are integral part of Indic culture. Sufism too was included though it originated outside Indic regions; it had many strands shared with Vedanta–Yoga.

Advaita's contemporary avatar – new Advaita or new Vedanta (NV) has been posited in appendix–G and H of section 5.2.6 for the sake of completeness. There is very little to differentiate NV from analytical metaphysics except that the aspirant who wants to know the laws of this metaphysics has to operate within the framework of austerity and equanimity. In old days he had to depend on direct communication with his Guru; in this age of multimedia communication, he has many ways to reach his Guru as also to the source material of Vedanta. Anybody with access to Internet can have access to the source literature in both Sanskrit and in English. This has practically made irrelevant the exclusivity and secrecy that was once associated with Vedanta in Indic traditions. Ironically, Vedanta has become the most famous and open ended part of Veda. This note, for example, has been prepared by making numerous reference to on–line resources in addition to published Vedanta texts (see Ch–7 and foot–notes).

Apart from mainstream Advaita–Vedanta, there are other Vedanta sub–Schools, which are not only important in themselves, but have indirectly contributed to the evolution and confirmation of Vedanta tradition through polemics. Advaita–Vedanta competed against these Vedanta Schools and against other Indic Schools to confirm itself. Many post–Shankara Advaitins defended Shankara–Advaita in these polemical discussions. It is not possible to do justice to the contribution of these post–Shankara Advaitins in this type of introductory note, though their major works are referred to, mainly in Ch 5.2, and then again in the list of Ch 7.4. This note does not cover Vedanta's exposition in regional Indic languages such as in Hindi, Bengali, Kannada, Tamil, Marathi etc. though literature in Marathi is

briefly mentioned.

There are more than one ways of studying Vedanta: (1) exegetical approach of interpreting ancient scriptures around key dogmatic assertions using exegesis; (2) rational approach of philosophical analysis and synthesis consistent with universal human experience and reason; and (3) axiological approach of meditation and Self–realization. Vedanta tradition blends all the three approaches. This study–note is inclined towards the second approach.

Consciousness is fundamental in Advaita. Since absolute absence of consciousness can never be experienced (as the means through which it is to be experienced is consciousness only); Advaita postulated it to be eternal, and hence unchanging and non–phenomenal. It is here that Advaita doctrine becomes interesting; Consciousness of 'intelligent being' IB1 cannot be differentiated from that of IB2. The world process cannot be experienced without this undifferentiated, eternal, and noumenal Consciousness. It becomes the 'common basis' of all the variegated experience in which the aggregate of world objects are held. Vedanta superposes the concepts of karma, rebirth, transmigration, and liberation on Consciousness and offers unified theosophy of axiology, ontology and epistemology.

The main doctrine of Consciousness seems to be under contemplation of Vedic seers since c.1500BC–1400BC. This was the time when the last book of ऋग्वेद, in which Nasadiya–Sukta and many other monist hymns appear, was redacted–added. The axiological concepts of transmigration etc. might had tribal animist origins of anterior dates in the Gangetic plane where Upanishads took roots. If that is so, Vedanta tradition has transformed the ubiquitous primitive animism into the apex philosophy of absolute divinity. It is a fascinating story unfolded over more than three millenniums. Personally for me, this self–study of Vedanta has been a rewarding experience.

Shashikant Padalkar

N.B. ITRANS scheme was used for transliteration into Devanagari by activating Marathi–Hindi language support and I–Bus interface on my Ubuntu machine. For the sake of uniformity and comprehensiveness, the same scheme was used for Romanized Sanskrit words.

Advaita Vedanta

(A Student's Note)

Index

more...

Index (contd..)

more...

Index (contd..)

Shashikant Padalkar
2004, 2010

AU	*aitareya upaniShad* [ऐतरेय उपनिषद्]
AV	*atharva* Veda [अथर्व वेद]
Bh	(*shAnkara) bhAShya* [(शांकर) भाष्य]
BG	*bhagavadgItA* [भगवद्गीता]
BU	*bRRihadAraNyaka upaniShad* [बृहदारण्यक उपनिषद्]
BS	*brahmasUtra* [ब्रह्मसूत्र]
CU	*ChAndogya upaniShad* [छान्दोग्य उपनिषद्]
GK	*gauDapAdIya kArikA* [गौड़पादीय कारिका]
IU	*Isha upaniShad* [ईश उपनिषद्]
KU	*kaTha upaniShad* [कठ उपनिषद्]
Kau	*kauShItakI upaniShad* [कौषीतकी उपनिषद्]
KEU	*kena upaniShad* [केन उपनिषद्]
Mai	*maitrI upaniShad* [मैत्री उपनिषद्]
MAU	*mANDUkya upaniShad* [माण्डूक्य उपनिषद्]
MB	*mahAbhArata* [महाभारत]
MU	*muNDaka upaniShad* [मुण्डक उपनिषद्]
NS	*naiShkarmyasiddhi* [नैष्कर्म्यसिद्धि]
Pai	*pai.ngala upaniShad* [पैंगल उपनिषद्]
PP	*pa.nchapAdikA* [पंचपादिका]
PU	*prashna upaniShad* [प्रश्न उपनिषद्]
PY	*pAta.njala yogasUtra* [पातंजल योगसूत्र]
RV	*RRigveda* [ऋग्वेद]
SB	*shrImad bhAgavatam* [श्रीमद् भागवतम्]
SU	*shvetAshvatara upaniShad* [श्वेताश्वतर उपनिषद्]
TU	*taittirIya upaniShad* [तैत्तिरीय उपनिषद्]
SV	*sAma* Veda [साम वेद]
US	*upadesha sAhasrI* [उपदेश साहस्री]
V	(*saureshvara*) *vArtika* [(सौरेश्वर) वार्तिक]
YOV	*yoga vAsiShTha* [योग वासिष्ठ]
YS	*yAGYavalkya smRRiti* [याज्ञवल्क्य स्मृति]
YV	*yajurveda* [यजुर्वेद]

ITRANS (transliteration) is used for Sanskrit–Devanagari words (ref next page).

Devanagari Transliteration (ITRANS) Scheme.

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	अं	अः	ऋ	ॠ	ऌ	ॡ
a	aa A	i	ii I	u	uu U	e	ai	o	au	aM	aH	RRi R^i	RRI R^I	LLi L^i	LLI L^I

क	ख	ग	घ	ङ
ka	kha	ga	gha	N^a

च	छ	ज	झ	ञ
cha	Cha	ja	jha	JNa

ट	ठ	ड	ढ	ण
Ta	Tha	Da	Dha	Na

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व	श	ष	स	ह	ळ	क्ष	ज्ञ
ya	ra	la	va	sha	Sha	sa	ha	La	xa	GYa

श्र	त्र	ह्र	र्ग	◌ं	◌ं	गं	◌ँ	गँ	◌ः	दुः	ऍ	गॅ	ऑ	गॉ	ऽ	।	.	ॐ
shra	tra	hra	rga	.n	M	ga.n	.N	ga.N	H	duH	.c	g.c	o.c	go.c	.a	..	.	OM

०	१	२	३	४	५	६	७	८	९
0	1	2	3	4	5	6	7	8	9

<http://www.aczoom.com/itrans/>

Advaita Vedanta

(A Student's Note)

0.0 **Introduction**

Advaita–Vedanta[1] [अद्वैत वेदान्त] is a "non–dualist system" expounded by *gauDapAda* (c.500) and later more exhaustively by *sha.nkara* (c.700). It is based on:

- *upaniShad*–s [UP], the concluding parts of Veda[2]
- *bhagavadgItA* [BG], the axiological dialog in the epic *mahAbhArata*
- *brahma sUtra* [BS], the aphorisms that present the standard view of UP

The triad of UP, BG, and BS is known as 'source–triad' [*prasthAna traya*][3]. It is the three–fold foundation of the Vedanta philosophy.

The terms Knowledge and Ignorance have special meanings in Advaita. Knowledge has the everyday meaning, that of 'knowledge' of the world; it has another metaphysical meaning, that of 'Knowledge of *brahman*'' [*brahma–GYAna*] [*paramArtha*]. The main purport of later Knowledge is the 'realization' that there is only one, non–dual, eternal, unchanging, limitless, and attributeless reality called *brahman* which is of the nature of undifferentiated[4] Awareness and which constitutes the essential core or the Self called *Atman* of all beings. This purport is expressed by the identity "*Atman = brahman*" [आत्मन् = ब्रह्मन्]. Sometimes it is stated by the aphorism "ब्रह्म सत्य जगन्मिथ्या जीवो ब्रह्मैव नापरः"–– *brahman* is real; the *jagat* or Universe is 'other than real' and (Self or *Atman* of) the soul or *jIva* is nothing but *brahman*. So, Knowledge is Self realization.

---

1 Also, termed as 'orthodox Vedanta' [Vedanta], 'orthodox *advaita*' [Advaita], or *kevala advaita* [KA]. It is a system that teaches non-dualism [*advaita*] based on *vedAnta*; hence the name.

2 Veda [*veda* or *veda*-s] are ancient Indic literature with an oral tradition (see 0.1). UP were compiled as the last and philosophically the most significant part of Veda, termed as Vedanta (Veda + *anta* = end or conclusion of Veda). The philosophy based on them too is known as Vedanta.

3 The word *prasthAna* stands for 'source' or 'start of the journey'. The *prasthAnatraya* accordingly means "*traya* [triad] of the sources (of Knowledge)" or "triple starting points of the journey (towards Liberation)". It is customary to include BG and BS in the Vedanta canon, their basis being UP.

4 Without any kind of difference (*bheda*) such as (a) 'within itself' (*svagata*) – as between branches, leaves etc. of a tree; (b) 'within the same species' (*sajAtIya*) – as between two trees; and (c) 'between different species' (*vijAtIya*) – as between a tree and a cow.

Ignorance too has everyday meaning, that of 'lack of worldly knowledge' [*aGYAna*] and metaphysical meaning, that of 'absence of metaphysical Knowledge' [*avidyA*]. The two metaphysical entities viz Knowledge and Ignorance[5] distinguish respectively two levels of reality – absolute [*pAramArthika*] and relative [*vyAvahArika*][6]. At the relative level, knowledge involves the knowing subject and the known object. This level is said to be manifestation of Ignorance. At the absolute level the subject–object dichotomy is permanently dissolved and what remains is the Knowledge absolute, a substratum of undifferentiated limitless Awareness. Though all subjective knowledge is in the realm of Ignorance, there are states of empirical knowledge, as we shall see later, which are conducive to the progress of individual soul [*jIva*] towards Self realization.

For the *jIva* who is operating at the relative level, the world is real. For the 'Seeker of Knowledge' [*sAdhaka*][7] or for the student of Advaita [*mumuxu*] who is 'naively' aware of the reality of *brahman*, the world [*jagat*] is neither real nor unreal. It is not real because only non–dual *brahman* is the absolute or ultimate reality; but it is not unreal because *jIva* experiences it. The relative reality experienced by *jIva* is known as *mithyA*. This reality is the logical–rational [*yauktika*] position at the *vyAvahArika* level though it does not stand at the absolute level where there is no plurality – there is only *brahman*. In Advaita–Vedanta only *brahman* is absolutely real, everything else is relatively real and hence *mithyA*.

---

5 In this note capital letters K and I are used in the spellings of metaphysical Knowledge, Knower, and Ignorance to separate them from ordinary (relative or empirical) knowledge, knower and ignorance. The terms Ignorance, Nescience and *avidyA* are used interchangeably. The word *GYAna* [knowledge] is also used in metaphysical context for brevity, and hence *aGYAna* [absence of knowledge] too assumes metaphysical purport. Whether these terms *GYAna* and *aGYAna* are used in their everyday relative manner or in metaphysically absolute sense will be generally clear from the context.

6 KA also admits 'empirical illusion' [*prAtibhAsika*], dreams [*svapna*] and deep sleep [*suShupti*] etc, but in relation to the absolute state these are all secondary or relative states.

7 According to KA tradition, *sAdhaka* should have following 'four means' [*sAdhana chatuShTaya*] to realize the Knowledge: (1) discrimination between the Real and the unreal [*viveka*] (2) aversion to the enjoyment of fruits of action in this world and hereafter [*vairAgya*] (3) 'six treasures' [*ShaT-saMpatti*]: calmness [*shama*], restraint [*dama*], withdrawal [*uparati*], endurance [*titixA*], concentration [*samAdhAna*], conviction [*shraddhA*] and (4) 'yearning for Knowledge' [*mumuxutva*].

0.1 **Veda**: Since Vedanta is the concluding section of Veda, it is worthwhile to look into Veda and their auxiliaries [*vedA.nga*–s] [Vedanga] for the sake of completeness as also to trace the evolution of Vedanta philosophy.

The word Veda [वेद] is derived from the Sanskrit root *vid* (to know). The knowledge in Veda however, is not necessarily about day–to–day secular affairs. Veda were compiled mainly to conduct sacrifices to gods. *RRik saMhitA* or *RRigveda* [RV] was compiled for the *hotRRi* priests to invoke gods to preside over, *sAma saMhitA* or *sAmaveda* [SV] was compiled for the *udgAtA* priests to sing hymns to entertain the gods, *yaju saMhitA* or *yajurveda* [YV] was compiled for *adhvaryu* priests to perform the sacrificial act, and *atharva saMhitA* or *atharvaveda* [AV] was associated with *brahma* priests, the supervisors of the sacrifice.[8] The *saMhitA*–s grew into *brAhmaNa* parts which expound *saMhitA*–s and formulate the sacrificial act. Over the period ritualistic codification and its exegesis became more complex giving way to meditative speculations of *AraNyaka*–s[9] and philosophical conclusions of UP. The oldest UP embedded in *AraNyaka*–s are the foundation of orthodox Vedanta.

RV, SV, and AV demarcate their respective *saMhitA* (*mantra*–s) and *brAhmaNa* portions while YV is of two types: *shukla yajurveda* [SYV] in which *saMhitA* and *brAhmaNa* portions are separated, and *kRRiShNa yajurveda* [KYV] in which they are intermixed. UP were mostly compiled as the last division of the respective Veda. In many ways, RV constitutes the basis of other *saMhitA*–s. Not only it is the most ancient *vaidika* text, it also contributes hundreds of verses to the other *saMhitA*–s.

We may use the terms like 'literature', 'scripture', 'texts', and 'books' while describing Veda; however, Veda have been essentially transmitted by oral traditions from generation to generation. Each Veda over a course of time

8 Association of AV with *brahma* priests was not there in the initial phase; AV was canonized late compared to other three Veda, though some of its practices and rites could be as old (or even older) than those of RV.

9 *AraNyaka* (forest book) was so called because of its esoteric nature; it was meant to be contemplated in seclusion (away from the hustle of worldly affairs – like in forest).

had many versions (recensions, branches or *shAkhA*–s) with their own rendering of a particular Veda or its section. Meanwhile special techniques were developed and deployed to preserve the texts with utmost fidelity.[10]

As a part of canonization of rituals, *kalpasUtra*[11] were composed (see 0.2) which added to the number of *shAkhA*–s. A particular performing *shAkhA* in its entirety (*saMhitA + brAhmaNa + AraNyaka + kalpasUtra*) constitutes a '*charaNa*'. Two different *shAkhA*–s might share one or more texts; while two different versions of the same text may result in two different *shAkhA*–s or *charaNa*–s. There were many *shAkhA*–s (and *charaNa*–s) of the yore. Over the time only few *shAkhA*–s or their fragments remained.

Extant *shAkhA*–s or their fragments have been listed in the following Table–1:[12]

('X' indicates 'no information'; ? denotes ambiguity; ?? denotes 'possibly lost for ever', 'P' denotes 'partial existence'):

n	***shAkhA***	***saMhitA***	***brAhmaNa*** (B)	***AraNyaka*** (A)	***UpaniShad*** [13]
1	*shAkala* [14]	RV	*aitareya*	*aitareya*	*aitareya* (A2.4–6)
2	*AshvalAyana*	RV	(*shAkala*)	(*shAkala*)	(*shAkala*)
3	*kauShItakI*	RV (X)	*kauShItakI*	*kauShItakI*	*kauShItakI* (A3–6.1–4)

10 These techniques became part of the *vaidika* science of phonetics and phonology [*shixA*] and of metrical composition [*Chandas*] which were developed as two of the six 'auxiliaries of Veda' [Vedanga]. Their main purpose was to correctly pronounce or sing and memorize the Veda. The insistence on preserving pronunciation and accent as accurately as possible is related to the belief that the potency of the *mantra*-s lies in their sound when pronounced. The oldest *shixA* textbooks are known as *prAtisAkhya*-s which were evolved from ancient oral *padapATha*-s (*vaidika* chants). Metrical rendering helped in recitation and pronunciation.

11 This word has a canonization flavor; *kalpa* means 'proper, able or well formed' based on the root *kLLip* which means to 'put in order or regulate'. The word *sUtra* (thread) suggests systemization.

12 Ref "Vedic Samhitas and Brahmanas – A popular, brief introduction" at www-dharmicscriptures-org

13 See "Table of KT/UP" (section 1.1) for more exhaustive branch-wise distribution of KT/UP.

14 Shares *AshvalAyana kalpasUtra* with *AshvalAyana shAkhA*.

n	***shAkhA***	***saMhitA***	***brAhmaNa*** (B)	***AraNyaka*** (A)	***UpaniShad***
4	*bAShkala* [15]	RV	(*kauShItakI*)	(*kauShItakI*)	(*kauShItakI*)
5	*sha.nkhAyana*	RV	*sha.nkhAyana*	*sha.nkhAyana*	*sha.nkhAyana* (A7-8,13-14) [16]
6	*pai.ngI*	RV (X)	*pai.ngI* (?)	*rahasya* (??)	X
7	*mAdhyandina*	SYV	*shatapatha*	*shatapatha* (B14.1-8)	*bRRihadAraNyaka* (B14.3-8)
8	*kANva* [17]	SYV	*shatapatha*	*shatapatha* (B17)	*bRRihadAraNyaka* (B17)
9	*kAtyAyana*	SYV (?)	*kAtyAyana* (P)	X	X
10	*taittirIya* [18]	KYV	*taittirIya*	*taittirIya*	*taittirIya, yAGYikI* (A7-9, A10)
11	*maitrAyaNI*	KYV	*maitrAyaNI* (??)	*maitrAyaNI*	*shvetAshvatara, maitrAyaNI = maitrI*
12	*kAThaka*	KYV	*kAThaka* (P)	*kAThaka*	*kAThaka = kaTha*
13	*kapisthala*	KYV (P)	*kapisthala* (P)	X	*X*
14	*kauthuma*	SV	8 *brAhamaNa*-s [19]	Incl. in *saMhitA*	*ChAndogya* [20]
15	*rANAyanIya*	SV	(*kauthuma*)	(*kauthuma*)	(*kauthuma*)
16	*talavakAra*	SV (P)	*jaiminIya, ArSheya*	*talavakAra*	*kena* (*talavakAra =jaiminIya*)

15 *bAShkala saMhitA* has collection of 98 apocryphal hymns called *khilAni* which are not part of *shAkala charaNa*. *bAshakala-mantra Up.* is part of the *saMhitA* portion.

16 The *sha.nkhAyana* (A13-14); offers "*aham brahmAsmi*" *mantra* and the "way to Self realization". However, *sha.nkhAyana* is not known to have extant oral or commentarial tradition.

17 Both *kANva* and *mAdhyandin shAkhA*-s have their own version of SYV [*vAjasaneya*] *saMhitA* and other divisions. *Isha Up.* is placed under *vAjasaneya saMhitA.*

18 *ballavI brAhmaNa* and *vAdhUla brAhmaNa* also belong to KYV.

19 These are: (1) *tANDya* (or *pa.nchaviMsha* + *shaDviMsha*), (2) *talavakAra*, (3) *ArSheya*, (4) *vaMsha*, (5) *daivatAdhyAya*, (6) *ChAndogya*, (7) *sAmavidhAna*, (8) *saMhito.apanishad.*

20 Sections-1&2 of *ChAndogya brAhmaNa* are known as *mantra brAhmaNa*; while sections-3 to 10 of *ChAndogya brAhmaNa* are known as *ChAndogya Up.*.

n	***shAkhA***	***saMhitA***	***brAhmaNa*** (B)	***AraNyaka*** (A)	***UpaniShad***
17	*shAtyAyana*	SV (X)	*shAtyAyana* (?)	X	X
18	*paippalAda*	AV–P	??	X	*prashna*
19	*shaunakIya* [21]	AV–S	*gopatha* (P)	X	*muNDaka*

Antiquity is not a criterion of authority within a Vedanta tradition, however, UP with continuous oral tradition of *saMhitA* and *brahmaNa–AraNyaka* have special value of authenticity. As can be seen from the table; *bRRihadAraNyaka, ChAndogya, taittirIya, aitareya,* and *kauShItakI* have such a continuous tradition. The first three of them along with *muNDaka* and *kaTha* have been most frequently quoted by *sha.nkara*.

0.2 **Vedanga**: There are six auxiliary disciplines of Veda. These are:

(1) *shixA* [शिक्षा]: Phonetics
(2) *Chandas* [छंदस्]: Prosody
(3) *vyAkaraNa* [व्याकरण]: Grammar
(4) *nirukta* [निरुक्त]: Etymology
(5) *jyotiSha* [ज्योतिष]: Astronomy
(6) *kalpa* [कल्प]: Rituals

The first two disciplines (*shixA* and *Chandas*) are for preserving the Veda by ensuring their uncorrupted oral transmission; the later two disciplines (*vyAkaraNa* and *nirukta*) are for understanding the Veda and subsequent texts; and the last two disciplines (*jyotiSha* and *kalpa*) are for stipulating the ritualistic guidelines based on the Veda.

The *kalpa* was compiled into four streams: (a) *shrauta* – about *shruti* based great sacrifices, (b) *gRRihya* – about domestic rites, (c) *dharma* – about

21 AV-*shaunakIya* (AV-S) is arranged in 20 *kANDa*-s (books) in 4 divisions not necessarily following the pattern of other Veda. It deals with healing, magic, rites, warfare and other assorted topics. AV-*paippalAda* (AV-P) is similar but said to be older. Philosophical excursions are found in Books 8-12. Some of the UP (like *mANDUkya, kaivalya*) which do not belong to any *shAkhA* are placed in AV.

customs and social duties, and (d) *shulba* – about geometry for altar constructions.

Following Table–2 gives Vedanga literature. As can be noted, *kalpa sUtra*–s are compiled for each Veda while other Vedanga are generally applicable to all the Veda though their applicability may not be uniform across all the divisions.

n	Vedanga	RV	SV	KYV	SYV	AV
1a	*shrauta* (*kalpa*)	*AshvalAyana* *sha.nkhAyana*	*lATyAyaNa,* *drAhyAyaNa* *jaiminIya*	*baudhAyana* *vAdhUla* *mAnava* *bhAradvAja* *ApastaMba* *hiraNyakeshi* *vArAha* *vaikhanasa*	*kAtyAyana*	*vaitAna*
1b	*gRRihya* (*kalpa*)	*AshvalAyana,* *kauShItakI.* *sha.nkhAyana*	*gobhila* *khAdira* *jaiminIya* *kauthuma*	*baudhAyana* *hiraNyakeshi* *mAnava* *bhAradvAja* *ApastaMba* *agni–veshya* *vaikhAnasa* *kAthaka* *vArAha* *vAdhUla* *kapisthala*	*kAtyAyana* *pAraskara*	*kaushika*
1c	*dharma* (*kalpa*)	*vAsiShTha*	*gautama*	*baudhAyana* *ApastaMba*		
1d	*shulva* (*kalpa*)			*baudhAyana* *mAnava* *ApastaMba*	*kAtyAyana*	

n	Vedanga	RV	SV	KYV	SYV	AV
2	*shixA*	(A) *shiva–sUtra*: fourteen verses that organize the Sanskrit phonemes, (B) Oral *pATha*–s: three *prkRRiti*–s (*vAkya, pada, krama*) and eight *vikRRiti*–s (*jaTA*, *mAlA*, *shikhA*, *rekhA*, *dhvaja*, *danda*, *ratha*, *ghana*); the reference to *pATha* tradition is found in *aitareya–AraNyaka*–3 and is attributed to *shAkalya*; (C) five *prAtisAkhya*–s, one for each *saMhitA.*[22]				
3	*Chandas*	*Chandas–sUtra* by *pi.ngala* on *vaidika* meters of versification.[23]				
4	*jyotiSha*	*vedA.nga jyotiSha* (*vaidika* astronomy) by *lagadha.*[24]				
5	*vyAkaraNa*	*aShTAdhyAyI* by *pANini.* This work refers to eleven Schools or their protagonists that preceded it: *ai.ndra, shakaTAyana, Apishali, shAkalya, kAsha–kRRiShNa, gArgya, gAlava, kAshyapa, senaka, sphoTAyana, chandra–varmaNa,* and *kuNaravADava.*				
6	*nirukta*	(A) *nighaNTu*: list of archaic Sanskrit words used in Veda, grouped thematically and often with annotations, (B) *nirukta* by *yAska*: The famous commentary by *yAska* on *nighaNTu*. Traditionally, *nirukta* means etymological glossaries of *nighaNTu* words.				

22 Additionally, there are more than 40 *shixA* texts. Many of them attached to specific *shAkhA*-s; others are late texts. Most of them are in metrical form while few are in *sUtra* (aphorism) form.

23 Later works: (1) *Chandas-sUtra* commentary by *halayudha*, (2) *agni-purANa*: Ch 328-336, (3) *nAtya-shAstra*: Ch-15, (4) *bRRihatsaMhitA*: Ch-14.

24 Later works: (1) *AryabhatIya* by *Aryabhata,* (2) *pa.ncha-siddhAntika* or *bRRihatsaMhitA* by *varAha-mihir,* (3) *brahmasphuta-siddhAnta*, and *khaNDakhAdyaka* by *brahmagupta,* (4) *mahAbhAskarIya*, and *laghu bhAskarIya* by *bhAskara*-1, (5) *grahAdhyAya*, and *golAdhyAya* by *lallA,* (6) *siddhAnta shekhara* by *shrIpati*, (7) *siddhAnta shiromaNi* by *bhAskara*-2. There is huge time-gap between *lagadha* (c.1200BC) and *Aryabhata* (c.500). *varAhamihira*'s *bRRihatsaMhitA* (c.530) mentions *vRRiddha-garga*, *garga, parAshara, asita,* and *devala* whose works are not extant but they are probably anterior to Buddha.

1.0 **Means of Knowledge**

A knowledge process involves subject [*pramAtA*], object [*prameya*], instrument of knowledge [*pramANa*], knowledge (*pramA*), cognition (*pramiti*), and validation [*prAmANya*]. Cognition is equated with knowledge, though *pramA* is distinguished from *pramiti* as 'valid knowledge' or 'non–contradicted cognition'.

At the relative level there are six 'means of acquiring–validating knowledge' [*pramANa*–s]: (1) perception [*pratyaxa, aparoxa*], (2) inference [*anumAna*], (3) testimony [*shabda, Agama*], (4) comparison [*upamAna*], (5) postulation [*arthApatti*], and (6) non–apprehension [*anupalabdhi*]. Perception overrides all other means of knowledge on a subjective basis. In the metaphysical domain, authority of *shruti* (Veda) is accepted as perception and that of *smRRiti*[25] is accepted as testimony or inference. Usually, subject is identified with the body–mind complex due to Ignorance; in reality it is the transcendental 'Witness–Consciousness' as will be seen later.

At the relative level, both presence [*bhAva*] and absence [*abhAva*] are facts of cognition. The absence of an object in a particular locus is cognizable by 'non–apprehension'. Four kinds of absence are cognizable by non–apprehension:

1. 'Previous absence' [*prAgabhAva*]: This is absence of effect before it is produced. For example, the pot of clay does not exist before it is made. This type of absence has no beginning but comes to an end when the effect is produced.
2. 'Absence as destruction' [*pradhvaMsAbhAva*]: This is absence of a thing

---

25 Scriptures which are based on *shruti* [Veda] and deal with the code of conduct are known as [*smRRiti*-s]. They include *bhagavadgItA* and 'religious texts' such as *yAGYavalkya-smRRiti*, *parAshara-smRRiti*, *manu-smRRiti* etc. There are about 18 *smRRiti*-s, as many *upa smRRiti*-s and other sacred texts which formulate code of conduct in applicable spheres of life. The word *shruti* (hearing) implies direct perception [*pratyaxa pramANa*], though it is available as *shabda* or *Agama* (testimony), as an indirect means of knowledge; whereas *smRRiti* (memory) implies indirect means [*apratyaxa pramANa*] like testimony or inference. *smRRiti* is accepted insofar as it does not contradict *shruti*. In the event of contradiction *shruti* prevails. (ref *mImAMsA sUtra* 1.3.3).

in its component parts consequent to its destruction or deconstruction. When a pot is broken into pieces it does not exist. This absence has beginning as well as end. It has multiple levels of destruction until the unchanging 'substratum' [*adhikaraNa* or locus] is reached.

3. 'Absolute absence' [*atyantAbhAva*]: This is absence of an entity which does not exist in a particular locus at any time. For example there cannot be darkness in lamp, color in the space, cowness in horse etc. This type of absence also comes to an end because the locus is subject to destruction and space–time exists only at the relative level. When Knowledge is realized there is no absence.
4. 'Mutual absence' [*anyonyAbhAva*]: It is the 'difference'. A jar is different than a tree. A cow is not a horse. Salt is not sweet. This type of absence has a beginning when its locus has a beginning; but it is without beginning when its substratum is without beginning. The beginningless mutual absence is possible only in relation to Knowledge. This absence comes to an end when Knowledge is realized.

There is no absolute 'nonexistence' in Advaita. Nonexistence in the name of 'absence' is acknowledged only at the relative level. Eternal absence of the empirical duality is known as *brahman* – the pure Existence. It is assumed to be the unnegated Self after negating the plurality of Universe. Absolute absence of "Existence, Consciousness, or Infinitude"[26] can never be subjectively experienced or cognized. As such, *brahman* is co–referenced by the triad of Existence–Consciousness–Infinity [[*sat–chit–ananta*][27] or [*satyam–GYAnam–anantam*]] and is axiomatically equated with Self [*Atman*]. The knowledge of absence through non–apprehension is said to be immediate [*pratyaxa* or *aparoxa*]. The absence of plurality is

26 In this note the terms Existence, and Consciousness are used synonymously and respectively with Being, and Awareness. Further, infinitude usually means 'being endless [*ananta*] and (hence) beginningless [*anAdi*]'.

27 Sometimes experiencing *anantatva* (infinitude) is equated with "joy of pure Being - of unlimited sovereignty or total independence" ('bliss' or 'peace') [*Ananda*], and triad of *sat-chit-Ananda* [*sachchidAnanda*] is taken as co-reference of *brahman* (= *Atman*). One however, has to remember that Truth, Knowledge, Infinitude etc. are not characteristics of *brahman*; they are only pointers suggesting negation of their opposites in *brahman* which can be described only via negativa.

said to be known directly by non–apprehension in transcendental experience or immediate apprehension of non–dual *brahman*.[28]

The Knowledge is not realized by mere reasoning. It is supposed to be an experience. Knowledge being super sensual, the *mumuxu* has to look into *shruti*–s which contain the 'direct teaching' [*aparoxa upadesha*] about the Action and the Knowledge. In *shruti*–s, topics related to *brahman* are compiled separately as Knowledge–Text [KT] [*GYAna–kANDa*], while remaining action oriented work which is related to rituals and rites is separated as Action–Text [AT] [*karma–kANDa*]. KT acts as *pratyaxa pramANa* for those whose minds are pure and who possess *sAdhana chatuShTaya* [29]. The traditions suggest a long drawn process to acquire this eligibility and realize the Knowledge.[30] The 'guiding authorities' [*AchArya*–s] such as *sha.nkara* and *sureshvara*[31] take the stand that AT is to be followed for secular goals or for purifying the mind so that it can 'grasp' the Knowledge. AT defines the authority of injunctions only for such purpose. Realization of Self however, is out side any injunctions. Further, they claim that KT does not embody any injunctions and does not suffer any loss of authority due to absence of injunctions. *sha.nkara* advocates renunciation [*sa.nnyAsa*] of all Actions [*karma*] for realizing the Self. According to him,

---

28 Experiencing the 'absence of plurality' as *brahman* (=*Atman*) at the empirical level is a point of debate. *Atman* appearing as a 'pure subject' in the embodied soul is not knowable by empirical means due to infinite regress. The traditional Seeker however, aspires to realize *Atman* through an esoteric experience called *samAdhi*. Later (see 2.3) we will see that the immediate perception itself has *Atman* as direct substratum; however, we fail to 'realize' it due to Ignorance.

29 Ref. BSBh 1.1.1, VS 2.15-26, VC 17-27, and AA 3-10. BU 4.4.23 (*kANva* recension) mentions five of the six-treasures (*shAnta, dAnta, uparata, titixu, samAhita*) which are auxiliaries (*a.nga*) to Knowledge. BU 4.4.23 (*mAdhyandina* recension) mentions *shraddhA,* the sixth treasure. These six treasures together constitute one of the means of *sAdhana chatuShTaya*

30 Knowledge occurs when the inmost soul (*Atman*) decides to reveal Itself. Since Self is nothing but *brahman* which has no doer-ship (*kartRRitva*), this realization has certain chance element, like the grace of God. Further, the six means (*pramANa*-s) which are applicable in relative domain, are not directly applicable to absolute Knowledge. Tradition of Advaita suggests few more means (methods) such as superposition-negation (*adhyAropa-apavAda*), and continuity-discontinuity (*anvaya-vyatireka*) for Self realization. *sha.nkara,* at few places in his commentaries, lends credence to this tradition. (see sec. 2.5-8 and sec. 4).

31 *sureshvara* is known to be the direct disciple of *sha.nkara* and is credited with the *vArtika* School because of his *vArtika*-s (*vArtika*: sub-commentary) on *sha.nkara*'s commentary on *bRRihad-AraNyaka* and *taittirIya* UP. He has also written an independent work - *naiShkarmya-siddhi* (NS).

sAdhaka [the seeker of Knowledge and *moxa*[32]] has to 'detach' himself from (the results of) all Actions and involve himself in 'sustained meditation' in the pursuit of Knowledge alone. There is thus the clear separation between KT (UP) and AT (parts of Veda related to rites) by rejecting any 'combination of Knowledge and rites' (*GYAna–karma samuchchaya*). This demarcation is credited to *sha.nkara* though its scriptural support was available as early as in *muNDaka upaniShad.* It was crucial for Vedanta's future development, for it allowed Vedanta to deliberate its own methods of Knowledge independent of *karmakANDa*.

1.1 **Primary Source**: *upaniShad*–s[33] [UP] are the primary source of Knowledge. The *muktikA Up.* lists 108 UP; however, Vedanta tradition has canonized following UP:

(1) *bRRihadAraNyaka* [BU] [बृहदारण्यक] of SYV
(2) *ChAndogya* [CU] [छान्दोग्य] of SV
(3) *taittirIya* [TU] [तैत्तिरीय] of KYV
(4) *aitareya* [AU] [ऐतरेय] of RV
(5) *kaTha* [KU] [कठ] of KYV
(6) *muNDaka* [MU] [मुण्डक] of AV
(7) *prashna* [PU] [प्रश्न] of AV
(8) *Isha* [IU] [ईश] of SYV
(9) *kena* [KEU] [केन] of SV
(10) *mANDUkya* [MAU] [माण्डूक्य] of AV

---

32 Knowledge [*brahma-GYAna*] and *moxa* are closely related. Realization of Self invariably leads to *moxa* which is the cessation of 'cycle of birth and death' for a *jIva,* as will be seen later.

33 The word *'upaniShad'* occurs as early as in RV *khila* (1.3.7) where the *ashvin*-s are addressed as *upaniShad*-s. According to Max Mueller, *upaniShad* literally means "sit down near" (*upa* - near, *ni* - down, *sad* - sit) which meant that the spiritual aspirant had to sit devotedly near the teacher to learn the doctrine. The Vedanta tradition treats UP as esoteric doctrinal knowledge as evident from assertions like '*guhyAdesha'* (*ChAndogya* 3.5.2), '*paramam guhyam'* (*kaTha* 1.3.17), '*vedaguhya-upaniShatsu gUDham'* (*shvetAsvatara* 5.6) etc. In US 2.1.26 *sha.nkara* gives another definition. The word *upaniShat* is derived from the root *sad* (to mitigate, or destroy, or to go) prefixed by *upa* (near) and *ni* (completely, certainly) and followed by suffix *kwip* (which disappears according to *pANinIya* rule 3.2.61). So, *upaniShat* is that which mitigates the bondage of birth, old age etc, enables the man to approach *brahman,* and destroys birth, death etc. *sha.nkara* gives similar explanation in his UP commentaries: *upaniShad*-s are so named because they 'destroy' inborn Ignorance (*bRRihadAraNyaka bhAShya*) or because they 'conduct' to *brahman* (*kaTha bhAShya*). Modern scholarship however, is unanimous in accepting UP's historical secret and esoteric aspect.

In this note; *Up.* abbreviates single *upaniShad* while UP stands for their plural.

(11) *shvetAshvatara* [SU] [श्वेताश्वतर] of KYV

(12) *kauShItakI* [Kau] [कौषीतकी] of RV

(13) *maitrAyaNI* [Mai] [मैत्रायणी] of KYV

These prime thirteen UP have authority of *shruti. sha.nkara* has quoted all of them (except MAU and Mai) and few others, in his 'commentary on *brahma–sUtra*' [BSBh].[34] MAU, though smallest of the prime UP and though not quoted by *sha.nkara* directly in BSBh, has exalted status due to '*gauDapAda*'s path breaking commentary on it' [*gauDapAdIya kArikA*] [GK] or [*mANDUkya kArikA*] [MK]. *sha.nkara* has written separate commentaries on first nine of the primary UP and on MAU+GK;[35] all these "Ten–UP" are accepted as the most authoritative basis (*pramANa*) of Advaita. Amongst the prime UP; (BU, CU), (AU, Kau, TU), and (KEU, IU) originated in pre–Buddhist era (before 500BC), while KU, MU, PU, and SU are contemporaneous to, if not prior to the advent of Buddhism. Transmission and compilation of bigger UP such as CU, BU, KU, and Mai might have happened in phases.

KT definitively includes primary UP. It can also include some verses from extant *saMhitA* and *brAhmaNa* portions. These later sections, particularly *brAhmaNa*–s however, do not contribute much to the KT, their main purpose is to secure welfare in present and future lives by prescribed

34 From *sha.nkara*'s quotations of UP in his BSBh one can find out frequency of their occurrence: CU(809), BU(565), TU(142), MU(129), KU(103), Kau(88), SU(53), (*agni-rahasya*(40)), PU(38), AU(22), *jAbAla*(13), *(mahA)nArAyaNa*(*9*), IU(8), *pai.ngl*(6), KEU(5), (GK(2))... (ref 7.3(9)).

35 Many more works are traditionally attributed to *sha.nkara*. Modern scholarship of Hacker, Mayeda, Ingalls etc. is of the opinion that amongst all these works, commentaries on BS, BG, GK, and the ten UP, along with the non-commentarial collection *upadesha-sAhasrI* (US) are *sha.nkara*'s definitive Vedanta works which conform to the criterion of his BS authorship. He might have written few other works such as *vivaraNa* on *yogasUtra-bhAShya* of *vyAsa* and on *adhyAtma-paTala* ('a chapter related to inner Self' of *dharma-sUtra-bhAShya* of *Apastamba*). Further, there is a possibility that GK itself was a treaties of already existing School of Vedanta, closely paralleling *viGYAnavAda* (ref *AgamashAstra* of *gauDapAda* by V. S. Bhattacharya) or paralleling and influencing *mAdhyamaka* of Buddhism (ref Central Philosophy of Buddhism by TRV Murti). In such case, *gauDapAda* could be editor of GK, if not its original author. As a *paramaguru* (GKBh 4.100.2); and *gurorgarIya* (US 18.2) of *sha.nkara,* he is assigned to 7th century, though to conform to GK's original authorship and from cross references he could be placed anywhere between c.400-600. The terms *parama-guru* and *gurorgarIya* then would mean 'supreme preceptor' and not traditionally assumed 'teacher's teacher'. Whether *gauDapAda*'s authorship of GK is nominal or substantial, GK is the pioneering text of Advaita.

'regular' [*nitya*], 'occasional' [*naimittika*], and 'wishful' [*kAmya*] Actions. In *saMhitA* too it may not always be Knowledge qua Knowledge but eulogy of a particular God transcending into higher principle. Still the negation of plurality and depersonalization of deities is evident. Traces of Knowledge as a monistic principle are visible from the ancient times of *RRigveda* [RV].

In the first Book of RV, the monistic principle is named as *aditi* (1.89.10), and *sat* (1.164.46). In the later case it is famously stated as "एकं सत् विप्रा बहुधा वदन्ति..." [of the One Being, sages speak in diverse ways...]. In the third Book this principle takes monotheist form: "The Infinite One is the Lord of the unmoving and the moving" (3.54.8); and "The worshipful divinity of the gods is One (3.55). In fourth Book It comes as *haMsa* referring *Aditya* (4.40.5). Later in the tenth Book the monism crystallizes under various names such as *brAhmaNaspati* (10.72), *vishvakarmA* (10.81–82), *puruSha* (10.90), *suparNa* (10.114.4–5) – where the seminal *ekam sat viprA...* returns with a different wording, then *prajApati* (10.121), *vAch* (10.125), and finally Creation (10.129–130). These hymns stand out for their monistic–panentheist views. Particularly, *nAsadIya sUkta* (10.129) is rich in speculation and contains the seed of both non–dualistic monism and empirical indeterminism which one can link to the later development of Advaita and to the concepts of *mAyA / avidyA.* The metaphor of 'twin bosom birds perched on the same tree' representing 'transient empirical soul and unchanging transcendental Self' appears in RV 1.164.20 and in *atharva* Veda [AV] (9.9.20). It reappears in MU (3.1.1–2) and SU (4.6–7).

Like RV, the idea of Supreme Being is present in the AV under various names and words: *varuNa* (4.16.1–5), *aditi* (7.6.1), "(Indeed) The Supreme Being is the inner animating Soul of all this" in *brahmasUkta* (*paippalAda saMhitA*, AV 8.9.1–12); *virAja* (9.10.24), Him, That (9.10.28), *skaMbha* (10.7.17, 10.8.2), *yaxa* (10.7.38), *brahma* (10.8.1), One Only (10.8.11), *prajApati* (10.8.13), *AtmA* (10.8.44), One Supreme Power (11.7), "He is the One, the One alone" (13.4.20–21), *puruSha* (19.6).

Principle of Unity in the name of *prajApati* and *puruSha* is also seen in SYV (*vAjasaneyI*) *saMhitA* and the *taittirIya brAhmaNa* of KYV. Hymn 32.1 of SYV *saMhitA* (*tadeva sUkta* or 'That alone' hymn) catalogs everything as That. In *shatapatha brAhmaNa* of SYV it is said that "this Self is everything" (4.2.2.1); and "*AtmA* of all beings is *yaGYa"* (14.3.2.1). In *taittirIya AraNyaka* (1.23) it is said that *prajApati*, having created his self (as the world) with his own self, entered into it.

The forgoing examples show that some of the passages in the *saMhitA* and *brAhamaNa* parts of Veda propagate the *aupaniShad* Knowledge. We can include in KT:

- These passages traditionally included in the *saMhitA* and *brAhmaNa* sections of the Veda
- UP which were referred to by *sha.nkara* and other Vedanta teachers,
- UP in recently discovered old manuscripts;[36]

This will have the advantage of:

- Authenticity of antiquity
- Continuity of the tradition
- Clear demarcation between AT and KT

We then can consolidate following Table–3 of UP/KT as Primary Source.[37]

---

36 Such as *ArSheya, ChAgaleya, shaunaka, bAShkalamantra* (with a commentary attached to it, which is said to closely resemble the other commentaries of *sha.nkara*), and *kaTha-shixA*. The original texts of first four UP were published for the first time in 1958, along with the 'prime-13' UP and the *jaiminIya Up.* by Limaye & Wadekar for Vedic Samshodhan Madal. The *kaTha shixA* was reconstructed by M. Witzel and published in Journal of Nepal Research Centre (vol-1) in 1977.

37 Many such lists of 'preferred' authoritative UP exist (Refer. "Sixty Upanishads of the Veda" (2-volumes): Paul Deussen's work translated by Bedekar and Palsule, published by MLBD, 1980). Muktika lists 108 UP. Deussen states that complete text of 108 UP was published in 1883 in Telugu. Later it was found that the text was available with commentaries by Upanishad Brahmayogin whose real name was Shri Ramachandrendra belonging to Kanchi Math in Tamil Nadu. Oupnek'hat collection however, is the first one to be translated in non-Indic (Persian) language at the behest of Mughal Prince Dara-Sikoh in 1656-57. This was translated into Latin by Anquetil Duperron in 1801-02 and into German by Franz Mischel in 1882.

Sometimes UP are classified as: *sAmAnya* (of general Vedanta purport); *sa.nnyAsa* (extolling renunciation); *yoga* (about *yoga* traditions); *shaiva* (naming *shiva* or His synonyms as the Supreme); *vaiShNava* (naming *viShNu* or His synonyms as the supreme); *shAkta* (naming *shakti* or Her synonyms as the Supreme).

n	***shAkhA***	**Knowledge Text (KT): Primary Source.**
1	RV (*shAkala*)	(1) *aitareya Up.* (2) *asyavAmIya sUkta* (1.164.1-64) (3) *puruSha sUkta* (10.90) (4) *suparNa sUkta* (10.114.4-5) (5) *hiraNyagarbha sUkta* (10.121.1-10) (6) *vAch sUkta* (10.125) (7) *nAsadIya sUkta* (10.129) (8) *mudgala Up.* (*mudgala* branch) (9) *gAlava Up.* (*gAlava* branch) (10) *bahvRRicha Up.* (*mANDukeya* branch)
2	RV (*bAShkala*)	(11) *bAShkalamantra Up.* (*bAShkala saMhitA*)
3	RV(*sha.nkhAyana*)	(12) *kauShItakI Up.* (13) *sha.nkhAyana Up.* (in *sha.nkhAyanAraNyaka*)
4	KYV (*taittirIya*)	(14) *taittirIya Up.* (15) *yAGYikI* or *mahAnArAyaNa Up.*
5	KYV (*kAThaka*)	(16) *kAThaka* or *kaTha Up.* (17) *kaThashruti Up.* (18) *kaNThashruti Up.* (19) *shivasa.nkalpa brAhamaNa Up.* (20) *kaTha shixA Up.*
6	KYV (*maitrAyaNI*)	(21) *maitrAyaNI (maitrI) Up.* or *maitrAyaNIya AraNyaka* (22) *ChAgaleya Up.* of *ChAgaleya* branch (23) *shvetAshvatara Up.* of *shvetAshvatara* branch.
7	SYV (*vAjasaneya*)	(24) *Isha Up.* (in SYV *saMhitA*) (25) *bRRihadAraNyaka Up.* (*mAdhyandina* & *kANva* rec.) (26) *agni-rahasya* section of *shatapatha brAhmaNa* (27) *jAbAla Up.* (28) *subAlA Up.* (29) *maNDala brAhamaNa* (30) *tadeva sUkta* (in SYV *saMhitA*) (31) *rudra-sUkta* (In SYV *saMhitA*)

n	***shAkhA***	**Knowledge Text (KT): Primary Source.**
8	SV (*jaiminIya*)	(32) *jaiminIya brAhmaNa* or *talavakAra AraNyaka Up.* (33) *kena* or *talavakAra Up.* in the *talavakAra AraNyaka* (34) *shAtyAyana gAyatrI Up.* of the *talavakAra AraNyaka* (35) *prANAgnihotra* in the *jaiminIya brAhmaNa*
9	SV (*kauthum*)	(36) *ChAndogya* or *tANDyarahasya Up.*
10	AV (*shaunaka*)	(37) *atharvaNa* or *mantra* or *muNDaka Up.* (38) *praNava Up.* (of *gopatha brAhmaNa*) (39) *skaMbha sUkta* (40) *uchChishTa sUkta* (41) *prANa sUkta*, (42) *gAyatrI Up.* (in *gopatha brAhmaNa*) (43) *brahma sUkta*
11	AV (*pippalAda*)	(44) *prashna Up.* (45) *brahma Up.* (46) *garbha Up.* (47) *saMhitA Up.* or *brahma sUkta* (AV 8.9.1–12) (48) *sharabha Up.*
12	AV (w/o *shAkhA*)	(49) *chulikA Up.* (50) *mANDUkya Up.* (51) *brahmabindu Up.* (52) *nAdabindu Up.* (53) *dhyAnabindu Up.* (54) *amRRitabindu Up.* (55) *tejobindu Up.* (56) *atharvashIrSha Up.* (57) *atharvashixA Up.* (58) *kaivalya Up.* (59) *shaunaka Up.* (60) *ArSheya Up.*
13	Addendum[38]	(61) *pai.ngala Up.* (SYV) (62) *mahA Up.* or *maho.apaniShad* (SV) (63) *vajrasUchi Up.* (SV) (64) *sarvasAra Up.* (SV)

1.2 **Secondary Source**: Secondary source is derived from or based on the primary source. KA refers to *bhagavadgItA* [BG] [भगवद्गीता] as its main 'secondary source' [*smRRiti*] among very many other secondary sources known by the names of *vaidika* seers. BG tries to accommodate various theological-philosophical strands to address largest possible audience. It gives prominence to 'way of Action' [*karmayoga*] and 'way of Devotion' [*bhaktiyoga*], the two streams secondary to the 'way of Knowledge' [*GYAnayoga*][39] but more popular in Indic traditions than the later. Still 'commentators' like *sha.nkara* sought support from BG due to its established position, its accessibility,[40] and its exposition of Knowledge along side Action and Devotion. It is divided into 18 chapters [*adhyAya*-s] each having number of verses [*shloka*-s] totaling about 700 verses. *sha.nkara*'s commentary on BG is the oldest available one though most of the verses of BG must be quite ancient. From the Knowledge perspective following chapters of BG are significant (ref 7.1(6)):

Chapter-2: BG 2.12-30 propound 'Way of Knowledge' [सांख्य योग]; BG 2.39-48 advise 'Way of Action' [कर्म योग], and BG 2.49-71 describe 'Steady Wisdom' [स्थित प्रज्ञा]. Here the word *sA.nkhya* [सांख्य] does not imply the

---

38 This is a subjective preference: (1) *pai.ngala* [Pai] is included in Muktika List [ML], and Deussen's Oupnek'hat List [OL] (Pank = *pai.ngala*). It has also been shortlisted by Radhakrishnan (ref. 7.1(4)) and Satprakashananda (ref. 7.3(14): appx-A), (2) *maho.apaniShad* [Mah] gives the famous maxim - वसुधैव कुटुंबकं (6.72-73) (whole world is one family). Its earliest reference is in *nArAyaNIya* section of *shAntiparva* (MB 12.325.2, 12.326.100) suggesting its BCE linage from *pa.ncharAtra Agama*. *sha.nkarAnanda* (c.1290) wrote a commentary (*dIpikA*) on it. Mah is included in ML and OL. (3) *vajrasUchi* has been shortlisted by Radhakrishnan (ref. 7.1(4)); he read in it a contemporary message: 'undermine the birth-based casts'. It is included in ML. (4) *sarvasAra* defines 23 Vedanta terms to justify its name. It is included in ML (as *sarvasAra*) and in OL (as Sarb and not Sarbsar).

39 In the opinion of *sha.nkara* and *sureshvara*; while Action and Devotion are useful for 'purification of mind' - an intermediate stage in the path of Liberation; Knowledge is the only necessary and sufficient condition for Liberation. In post-*sha.nkara* tradition however, devotion itself was equated with “seeking Self-realization” (स्वस्वरूपानुसंधानं) and “inquiry into the Truth” (तत्त्व जिज्ञासा) (VC 31-32).

40 BG is accessible to all. This is unlike *shruti* texts which traditionally were not accessible to the so called lowest class called *shUdra*. (ref. BSBh 1.3.34 to 1.3.38). One may now argue that *sha.nkara* could have used his stature to remove the prohibition and made the *vaidika* study accessible to all classes, particularly when *jAbAla* story (ref BSBh 1.3.37) was open for 'correct' interpretation and scriptural support such as *vajrasUcikA Up.* (of SV) was available. *sha.nkara* however demanded very tough prerequisites for seeking Knowledge - total detachment from worldly affairs and commitment to the life of austerity, endurance and steadfastness. He recommended Knowledge only for spiritual Liberation and not for secular gains. This in itself was not likely to be attractive for men and women of worldly disposition irrespective of their class.

classical *sA.nkhya* philosophy nor is it applied to *Atman* as an adjective. It implies 'steadfastness in the path of Knowledge of Self' [*GYAna yoga,* ज्ञानयोग]. *sha.nkara* identifies *sA.nkhya yoga* with Vedanta in 18.13 (अतः तस्मिन् आत्मज्ञानार्थे सांख्ये कृतान्ते वेदान्ते प्रोक्तानि कथितानि सिद्धये निष्पत्यर्थं सर्वकर्मणाम् – Thus 'in the *sA.nkhya* theory of Vedanta' (सांख्ये कृतान्ते वेदान्ते) are stated the causes which promote the accomplishment of all work). Similarly *yoga* [योग] does not imply necessarily the classical *yoga* philosophy but its original Sanskrit meaning – 'concentration and steadfastness in application'.

BG 2.16 states the law of conservation of Absolute: नासतो विद्यते भावो नाभावो विद्यते सतः (Being never ceases to exist; Non–Being never comes into existence).

Ch–2 gives summary of entire Vedanta philosophy of BG in the name of *sA.nkhya yoga.*

Chapter–4: BG 4.33–42 teach 'Renunciation of Action and Importance of Knowledge' [ज्ञान कर्म संन्यास योग]. BG 4.33 (सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते – all action in its entirety attains its consummation in Knowledge); BG 4.37 (ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते – fire of Knowledge reduces all *karma* to ashes), and BG 4.38 (न हि ज्ञानेन सदृशं पवित्रमिह विद्यते – verily there exists here nothing nobler than knowledge) emphasizes importance of Knowledge and supports *sha.nkara*'s preference of Knowledge over Action.

Chapter–5: BG 5.13–26 propounds 'Way of Renunciation' [संन्यास योग]. BG 5.14 and 5.15 projects God's 'acausal' nature. God is not concerned with worldly affairs neither is He concerned with merits or demerits of individuals; it is the Ignorance that envelops Knowledge due to which beings are deluded. BG 5.16 & 17 suggest the remedy – Knowledge reveals the Supreme (*brahman*) and Knowledge leads to the *moxa*; (hence realize the Knowledge).

Chapter–7: BG 7.1–15 teach Knowledge with Realization [ज्ञान–विज्ञान योग]; BG 7.16–19 praise 'wise devotee' [ज्ञानी]. BG 7.7 says, beyond Me there is naught, and 'all this' is strung in me; BG 7.17 & 18 mention Lord's preference for the Knowledgeable devotee; and in BG 7.19: the wise Knows

that “all this is *vAsudeva* (*brahman*) (वासुदेव सर्वमिति)”

Chapter–8: BG 8.17–19 propounds cyclic theory of Creation–Dissolution. In a *brahmA*'s cycle of day (Creation) and night (Dissolution); all beings are created from and dissolved into Unmanifested (*avyakta,* अव्यक्त). BG 8.20–22 state that beyond aforementioned *avykta*; there is another eternal and imperishable *avyakta* – a supreme goal attaining which none returns. It is the 'supreme Spirit' (पुरुषः स परः) in whom all beings dwell and by whom all this is pervaded (यस्तान्तःस्थानि भूतानि येन सर्वमिदं ततम्).

Chapter–9 imparts 'Kingly Knowledge' [राजविद्या–राजगुह्ययोग]. BG 9.4–6: All this word is pervaded by Me, all beings exist in Me but I am not contained in them (panentheism), in BG 9.7–10, God gradually states his position that He does nothing; in His observance *prakRRiti* [प्रकृति] produces every–thing (मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्); and in BG 9.19 He states ultimate pan–entheistic position – I am immortality and death; being and non–being am I” (अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन).[41]

Chapter–13 deals with 'Field and Field–Knower' [क्षेत्र–क्षेत्रज्ञ योग]. In this philosophical chapter Knower, Known, and Knowledge are explained. In BG 13.11 Lord defines 'steadiness in spiritual knowledge' (अध्यात्मज्ञाननित्यत्वं) and 'deep understanding of the philosophical knowledge' (तत्त्वज्ञानार्थदर्शनम्) to be the true Knowledge and whatever else is Ignorance. BG 13.7–10 specify the indicators (*laxaNA*–s) of this Knowledge comparable to *sAdhana chatuShTaya*. In BG 13.12 He says that the supreme *brahman* is beginningless, neither being nor non–being (अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते)[42]; it is that by knowing which one attains immortality (यज्ज्ञात्वाऽमृतमश्नुते). BG 13.13 attributes perceptual qualities to That (*brahman*). In BGBh, *sha.nkara* explains this as a deliberate 'false attribution' to be later retracted to intuit the true nature of *brahman.* This method is known as 'attribution–retraction' [*adhyAropa–apavAda,* अध्यारोप–अपवाद], and according to some

41 This is an attributive panentheistic position in relation to ultimate supra-conceptual reality of Ch-13.
42 *brahman* is beyond the terminology of being or non-being which are merely attributive words. The ultimate reality is supra-conceptual beyond words and conceptualization.

modern scholars, is the only traditional method of Advaita–Vedanta. So, BG 13.14 & 15 negates all perceptual attributes and call the reality as *sarvendriyavivarjitaM* [सर्वेन्द्रियविवर्जितं] and as *nirguNa* [निर्गुण] devoid of all properties and qualities. In BGBh 13.26; *sha.kara* sees everything as the union of Subject (*xetraGYa,* क्षेत्रज्ञ) and Object (*xetra,* क्षेत्र) by mutual superimposition (*adhyAsa,* अध्यास), indicative of Nescience (मिथ्याज्ञान) (स अयं अध्यासस्वरुपः क्षेत्रक्षेत्रज्ञयोः संयोगः मिथ्याज्ञानलक्षणः).

Chapter–15 propounds *yoga* of the supreme spirit [पुरुषोत्तम योग]. BG 15.1–7: shows the way to Liberation. The limitless fugitive 'inverted tree' of *saMsAra* caused by Ignorance needs to be cut by the weapon of detachment and Knowledge to attain Liberation. In BG 15.12–20, starting from the pantheistic form of the God, the concept of Supreme God – *uttama puruSha* or *purushottama* [पुरुषोत्तम] is reached over and above perishable principle – *prakRRiti*, and imperishable principle – God or *Ishvara*. The *uttama puruSha* is the panentheist principle that pervades everything and still remains inexhaustible.

Chapter–18 summarizes the axiology of BG. BG (2,46,49) propounds Action and Devotion, BG 50–57 teaches Knowledge and Devotion, and BG 65–66 suggests dedicated devotion and total surrender (renunciation) for Liberation (सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज, अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः).

According to *sha.nkara,* BG 18.66 teaches steadfastness in Knowledge alone by total renunciation of all worldly things. According to *madhusUdana*, devotion is common to both Action (such as in 18.46) and to Knowledge (such as in 18.55); hence BG 18.66 teaches devotion.

In post–*sha.nkara* Advaita, devotion is nothing but the longing for the Supreme – a way of Knowledge. Vedantin like *madhusUdana* thinks that the first six BG Chapters teach *niShkAma karma* as means of Knowledge (Thou part); the next six chapters teach *bhakti* – the bliss of *bahman* (That part); and the last six chapters reveal *GYAna* (the purport of whole "Thou Art That" the well known salient sentence of Vedanta (see 2.2.1)).

1.3 **Tertiary Source**:

The *brahma-sUtra* [BS][43] is a collection of aphorisms [*sUtra*-s] about *brahman.* It is also known as *shArIraka-sUtra* [शारीरक सूत्र] (about embodied Self), Vedanta-*sUtra* [वेदान्त सूत्र] (about Vedanta), *bhixu-sUtra* [भिक्षू सूत्र] (for *bhixu* or renunciate), and *uttara-mImAMsA-sUtra* [उत्तर-मीमांसा सूत्र] (about posterior exegesis). The commentaries [*bhAShya*-s] and sub-commentaries [*vArtika*-s] written on the source-triad are treated as tertiary literature. *sha.nkara*'s commentaries on BS, on ten *pramANa* UP, and on *bhagavadgItA* have de facto foundational status in Advaita-Vedanta. In general, *shruti* and *smRRiti* together with epics *mahAbhArata, rAmAyaNa*, and *purANa*-s are known as main *shAstra*-s. Added to it are sectarian literature including theological and philosophical treaties.[44]

BS is known as *nyAya prasthAna*[45] [न्याय प्रस्थान] because it aims to set forth Vedanta teaching in a logical order. The word *sUtra* means aphorism; it has also another meaning - that of 'connecting thread' implying a system made of multiple parts. It is divided into four books (*adhyAya*-s), each book consists of four quarters (*pAda*-s), each quarter has number of topics (*adhikaraNa*-s), and each topic has one or more aphorisms. According to *sha.nkara* there are 192 topics including the one discussed by him in the preamble known as *adhyAsa bhAShya* [essay on superimposition]. He has commented on 555 aphorisms.

Brevity of *sUtra*-s allowed multiple interpretations. Various pre-*sha.nkara* and post-*sha.nkara* teachers wrote commentaries on BS to support their own view. *sha.nkara*'s commentary on BS is the earliest extant commentary which stands out for its consistency and completeness. It is supported by his parallel commentaries on UP and BG forming a de facto

43 The author of BS is traditionally known as *bAdarAyaNa*. Whether he is the same person who supposedly composed the epic *mahAbhArata* in the name of *vyAsa* is not known. (ref 7.1(7&8))

44 *shAstra*-s are generally divided into: (1) *shruti* (Veda), (1) *smRRiti* (code of conduct), (3) *itihAsa* (history for moral and religious teachings), (4) *purANa* (compendium of *itihAsa*, *sarga*-cosmology, *pratisarga*-secondary creation, *vaMsha*-genealogy of kings, and *manvantara*-reigns of *manu*-s), (5) *Agama* (sectarian theological treatises) and (6) *darshana* (philosophical treaties). Generally, (3) to (6) are treated as tertiary source, though *Agama* acquires a foundational status for sectarian faith.

foundation of Vedanta exegesis and philosophy

The first book of BS is called harmony [*samanvaya*] [समन्वय]. The first quarter of the first book has first five important aphorisms. *sha.nkara* uses the first one (अथातो ब्रह्मजिज्ञासा – Henceforth an 'inquiry into *brahman*') (1.1.1) to distinguish the 'inquiry into *brahman*' from the ritualistic portion of Veda there by separating Knowledge Text from the Action Text and then discusses the ontology and epistemology of *brahman* while commenting next four aphorisms: जन्माद्यस्य यतः – That from which the birth etc. of this (universe) (1.1.2); शास्त्र योनित्वात् – (*brahman* is omniscient) because of (Its) being the source of the scriptures (1.1.3); तत्तु समन्वयात् – But that *brahman* (is known from the UP), (It) being object of their full import (1.1.4); and, ईक्षतेर्नाशब्दम् – It is seen that (*sA.nkhya pradhAna* is not the cause because it is) not mentioned (in UP) (1.1.5). Thereafter, till the end of third quarter of first book *sha.nkara* puts forth his view that Knowledge Text teaches the existence of *brahman*.

From the 4th quarter onwards till the end of the second book (called non–conflict or *avirodha,* अविरोध) *sha.nkara* engages himself in polemics and refutes the rival views. Mean–while he also establishes the provisional view of causality – the *brahman* to be both efficient and material cause of the World and that the World has no separate existence other than *brahman*. World being an effect of *brahman* is non–different from *brahman* – it is only an appearance – the cause alone is real (तदनन्यत्वमारंभणशब्दादिभ्यः) (2.1.14). He says that soul [*jIva*] is to *brahman* what reflection is to prototype – like the semblance of the sun in water (आभास एव च) (2.3.50).

In the third book (called 'means to release' or *sAdhana,* साधन), *sha.nkara* discusses transmigration and establishes the essential nature of soul via the aphorisms एक आत्मनः शरीरे भावात् (3.3.53), and व्यतिरेकस्तद्भावाभावित्वन्न तूपलब्धिवत् (3.3.54). He argues that *brahman* which is devoid of attributes and form (अरूपवदेव हि तत्प्रधानत्वात्) (3.2.14)), appears to be endowed with attributes and

45 *nyAya* = Logic and dialectics; hence *nyAya-prasthAna* stands for source of Knowledge which is open to logic and dialectics for the systemization and realization (leading to Liberation).

form on account of limiting adjuncts (प्रकाशवच्चावैयर्थ्यात्) (3.2.15). Although essentially of the nature of pure consciousness, *brahman* appears as many, as the sun gets reflected in many vessels containing water (अत एव चोपमा सूर्यकादिवत्) (3.1.18). The Advaita tradition adopts the method of negation to indicate the absolute reality. It finds support in following aphorisms: (प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च् भूयः – (UP) certainly deny the limitation and thereafter say something more) (3.2.22); and तदव्यक्तमाह हि – That (*brahman*) is unmanifest (because UP) say (so) (3.2.23). Liberation is not a postmortem state; it is the essential and eternal nature of the Self, which is realized when the veil of Ignorance is lifted; Knowledge is possible even in 'this' life (ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात्) (3.4.51).

The last book (called 'fruit' or *phala* [फल]) discusses modes of departure and some details of the 'release'. The book claims that one being able to realize *brahman* even in this very life, his subtle body does not depart (प्रतिषेधादिति चेन्न शारीरात्) (4.2.12), implying that he gets immediate release and is freed from all sins (तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात्) (4.1.13). The Knower realizes the absolute non-difference with *brahman* (अविभागो वचनात्) (4.2.16). There is no transmigratory cycle for him after his worldly death. The one who is 'free of bonds of this world' [*jIvanmukta*] is also 'free from the bonds of the body and transmigration' [*videhamukta*] after his death.

Following two examples will give us a flavor as to how *sha.nkara* reconciles the seemingly contradictory positions and puts the things in order:[46]

(1) अंशो नानाव्यपदेशात्, अन्यथा चापि – (The soul is) part (of *brahman*) on account of difference (between the two) being declared (here) and otherwise also (i.e. on account of being non-different from *brahman* as declared elsewhere) (BS part-2.3.43): Here *shan.kara* assumes two view points; one valid at the ordinary empirical level which is the secondary or relative reality, while the other valid at the absolute level which is the ultimate

46 Systemic guidelines used by *sha.nkara* for extracting consistent meaning from the scriptures are summarized in (2.0) along with their metaphysical criteria in 2.1(a) and exegetical criteria in (2.1(b). These methods are further explained in rest of the section and illustrated in (2.8).

reality. He says, *brahman,* being non–differentiated and limitless, cannot have any parts; the soul is a part of *brahman* only as it were – an imagined part from empirical standpoint; from the absolute standpoint both *brahman* and the soul are identical.

(2) न स्थानतोऽपि परस्यभयलिङ्ग, सर्वत्र हि[47] – Even from (difference of) place a twofold characteristic cannot (be predicted of *brahman*), because throughout (scriptures teach It to be otherwise) (BS 3.2.11): In the scriptures we find two kinds of descriptions for *brahman*; one qualified as in "That which is all actions, all desires.. etc"(CU 3.14.2); and another unqualified, as in "That which is neither gross nor minute, neither short nor long.. etc." (BU 3.8.8). Do we justify this two fold nature on account of the association of adjuncts? *sha.nkara* refutes this by saying: Even by association with the limiting adjuncts a substance that is different in kind cannot change its nature into another; for a transparent crystal cannot become opaque even when in contact with red lac; the idea of opaqueness is a mere error. The adjuncts are also conjured by Ignorance. Hence, only attributeless, changeless *brahman*, such as in BU 3.3.8 or KU 1.3.15 is the ultimate reality. The other *brahman* is only for *upAsanA* (meditation).

sha.nkara's commentary of BS is the most famous exegesis of Vedanta. His view of non–duality however, is not the original one and existed from much earlier times. The idea of 'non–dualistic monism' germinated in the antiquity of RV, particularly, in *Rk* hymns like *nAsadIya–sUkta* [नासदीय–सूक्त]. Its further basis is clearly available in the oldest UP like BU and CU. BG gives it a theist basis. GK, which has all the essential features of Advaita, offers the earliest extant systemic reference. BS, with its anterior and posterior commentators, indicates an ancient and unbroken Vedanta tradition from the period of earliest UP to that of *sha.nkara* and then all the way to the 20th century. (see 7.4).

---

47 BS 3.2.11 demonstrates the interpretative flexibility of BS. If we assume "न (not)" to be applicable only to स्थानतोऽपि (as *rAmAnuja* and *niMbArka* did) and not to the whole of 'स्थानतोऽपि परस्य उभयलिङ्ग' (as *sha.kara* did); we can interpret the aphorism in the opposite way – *brahman* will then have two-fold characteristics rather than unitary nature. However, 'सर्वत्र हि' seems to go in *sha.nkara*'s favor.

2.0 **Methods of Knowledge**

The Knowledge–Text [KT] though separated from Action Text, is open to more than one interpretations and at places appears to be obscure or contradictory. Following methods are used to explain the diversity in KT and to put the things in order:

1. Doctrine of Reality Levels (सत्ता सिद्धान्त): Knowledge is categorized as: (a) *pAramArthika* (absolute, transcendental, acosmic, non–phenomenal); and (b) *vyAvahArika* (relative, empirical, cosmic, phenomenal).[48]
2. Seeker's Capability (अधिकारी भेद): Knowledge is identified in steps to suit the capability of individual Seeker. (ref: (1) CUBh 8.7–12, (2) 7.1(9): intro: p.liv, (3) 7.3(10): p.12–13).
3. Coarse and Fine Graining (अरुन्धती न्याय): Gross (coarse) things are taught to the Seeker first, followed by more subtle concepts. (ref: same as above).
4. Doctrine of *mAyA* (माया वाद): Fallacies due to mutual dependencies, infinite regress, or due to any other reason are resolved by (magic of) *mAyA.* The ontological grade of *mAyA* is indeterminate and *mAyA*'s relationship with *brahman* is undefined. This inexplicable (*anirvachanIya*) *mAyA* is a distinctive feature of Advaita. (see 2.8(3), 3.x, and 6.x).[49]
5. Attributed–Attributeless *brahman* (सगुण–निर्गुण ब्रह्मन्): *guNa* represents basic and substantive qualities of Universe. The '*brahman* with *guNa*' [सगुण ब्रह्मन्] is for meditation – as an object for concentration and instrument of purification; while '*brahman* without *guNa*' [निर्गुण ब्रह्मन्] is

48 See 0.0 (Intro.). These metaphysical levels are essentially epistemological positions; however, in KA, they converge onto ontological grades viz *pAramArthika* (a.k.a. *adhyAtmika, pAraloukika, adhi-bhautika,* or *parA*) as 'absolutely real' (*satya*) vis-a-vis *vyAvahArika* (a.k.a. *prApa.nchika, laukika, bhautika,* or *aparA*) as indeterminate (*mithyA*). The word cosmic here means 'worldly' or empirical, while acosmic means 'other worldly' or transcendental. Sometimes 'cosmic' means universal. Whether the word cosmic points to a world process or to an all pervading universal will be clear from the context. Other view-points such as *yauktika* (rational-inferential), illusory (*prAtibhAsika*), dream (*svapna*), sleep (*suShupti*) etc. are included in the relative fold.

49 Advaita, due to its acceptance of the inexplicableness of the world phenomenon, is also known as *anirvachanIya khyAti vAda* [अनिर्वचनीय ख्याति वाद]

the ultimate reality. (ref: BSBh 1.1.11).

6. Attribution–Retraction (अध्यारोप अपवाद): Attribution (superimposition) is to cancel the opposites so that its retraction (negation) can reach the ultimate substratum. In an equivalent schema called *neti neti* (not this, not thus), whatever is conceived is negated to reach the ultimate – the Self, which cannot be negated. (see 2.5)
7. Continuity–Discontinuity or Agreement–Contrariety (अन्वय व्यतिरेक): The presence (absence) of something is juxtaposed with the presence (absence) of another thing. This is used to show the dependency relation between the two. (see 2.6).
8. Method of Indication (जहत्–अजहत् लक्षणा[50]): This is an exegetical method that excludes mutually incompatible elements of primary and secondary sentential meanings. (see 2.7).
9. Method of Common Substratum (सामान्याधिकरण): Two things are brought on a common platform (see 2.7, 2.8(8)).
10. Discrimination schema (विवेक–प्रक्रिया) separates the Real (acosmic, permanent, acausal, independent), from the relative (cosmic, transient, causal, dependent) based on the metaphysical criteria. (see 2.1, 2.3, 2.8).

2.1 **Criteria of Knowledge**: Following metaphysical and exegetical criteria are applied while interpreting KT:

(a) **Metaphysical Criteria**[51]

50 *laxaNA* means secondary meaning that may exclude (*jahat*) or not exclude (*ajahat*) the primary meaning. This exegetical method is usually part of general way to find common substraum.

51 Interrelated concepts of 'identity' and 'dependency' are implicit in these '4-C' criteria. Advaita assumes identity as the basis of reality. All beings have identity or 'inmost Self' [*Atman*] which is nothing but totally independent and eternal *brahman*, the substratum [*adhishThAnam*] of all. As a counter example, in Buddhism there is no *Atman* or essence - all things are interdependent and transient; there is no independent substratum. Dependency can also be viewed from 'whole-part' relationship. Whole is dependent on parts; it can be totally independent [*svayaMbhU*], only if it 'has no parts' [*niravayava*]; it is attributeless [*nirguNa*], space and time independent [*nirAkAra*, *anAdi-ananta*], acosmic [*nishprapa.ncha*], and in general cognition-independent [*amatam*, *avijnAtam*]. Advaita postulates such Absolute in the name of *brahman* and identify It with Self. In Advaita, total dependency implies 'identity' or 'illusory appearance' [*vivarta*] like 'reflection'. Universe [*jagat*] which is said to be totally dependent on *brahman* is mere appearance; in reality there is only *brahman*.

1. Cognition: subject–object discrimination: प्रमातृ–प्रमेय (दृक्–दृश्य) विवेक
2. Constancy: permanence–transience discrimination: नित्य–अनित्य विवेक
3. Causality: cause–effect discrimination: कारण–कार्य विवेक
4. Completeness: Independence: परिपूर्णत्व: स्वातंत्र्य

(b) Exegetical Criteria[52]

1. Unity in the opening and closing paragraph: उपक्रम–उपसंहार ऐक्य
2. Emphasis implied by repetition: अभ्यास
3. The theme's originality; idea not being mentioned before: अपूर्वत्व[53]
4. The theme's significance by way of result or utility: फल
5. Specific mention, eulogy or highlighting of a point: अर्थवाद[54]
6. Logical consistency in the thematic interpretation: उपपत्ति

2.2 Selection of Text: If we apply the exegetical criteria to UP and look for the answers of metaphysical queries; following passages stand out:

a) BU 1.4: Creation of multiplicity
b) BU 2.4–5: Dialog between *yAGYavalkya, maitreyI*
c) BU 3.4: Dialog between *yAGYavalkya, ushasta*
d) BU 3.7: Debate between *uddAlaka, yAGYavalkya*
e) BU 3.8: Dialog between *yAGYavalkya, gArgI*
f) BU 4.2–4: Dialog between *yAGYavalkya, janaka*: Not this, Not This.
g) BU 5.1: That (*brahman*) is infinite, and this (cosmos) is infinite...
h) CU 3.14.1: All this is verily *brahman*.
i) CU 6: Dialog between *shvetaketu* and his father *uddAlaka AruNi*
j) CU 7.23.1 – 26.2: Dialog between *nArada* and *sanatkumAra*
k) CU 8.7.1 – 15.1: Dialog between *prajApati* and *devAsura*
l) TU 2.1–8: Teachings of the five sheaths
m) AU 3.1: Consciousness is *brahman*.

---

52 उपक्रमोपसंहारावभ्यासोऽपूर्वताफलं | अर्थावादोपपत्ती च लिंगं तात्पर्यनिर्णये ॥ (Prologue – epilogue consistency, reiteration, originality, result, eulogy, and reason are the (six) exegetical criteria (ref 7.2(3):VS V.184)

53 The theme should have a novelty value and should not be mere contextual variation. The *abhyAsa* is necessary before the theme is selected, but *apUrvatva* needs to be maintained amongst the selected themes.

54 It should have a metaphysical or ethical purport and its utility should be universal and not personal.

n) KU 1.2: *yama*'s teachings to *nachiketA*
o) KU 2.2.15: He shining all these shine.
p) KU 3.3.12–15: Mortal becomes Immortal.
q) MU 1.1: Higher and Lower Knowledge.
r) MU 2 and 3.2: Higher Knowledge of *puruSha* and *brahman.*
s) MU 3.1: "A Tree and Two Birds"
t) MAU: Three empirical states (waking, dreaming, sleeping) and the Fourth transcendental one.
u) PU: Questions 1–3 & 5: exegesis of rites and meditation, and
v) PU: Questions 4 & 6: elucidation of MU 2.1–3; principle of *puruSha.*
w) IU: Renunciation, Knowledge, and meditation of 'manifest' and 'unmanifest'.
x) KEU 1 & 2: Super–sensuous, acosmic, uncomprehending *brahman.*

2.2.1 **Salient sentences and stanzas**:

Vedanta tradition uses select sentences from UP for meditation and teaching. Five of them – one from each of five *saMhitA*–s, are traditionally considered to be of special significance viz.

(1) तत्त्वमसि [Thou art That] (CU 6.8–16 / SV)
(2) अहम् ब्रह्मास्मि [I am *brahman*] (BU 1.4.10 / SYV)
(3) अयमात्मा ब्रह्म [This Self is *brahman*] (MAU 2 / AV)
(4) प्रज्ञानम् ब्रह्म [Consciousness is *brahman*] (AU 2.1.1 / RV)
(5) सत्यं ज्ञानं अनन्तं ब्रह्म [Truth, Knowledge, Infinity is *brahman*] (TU 3.1.3/ KYV)

One can however, find other equally meaningful sentences depending on one's approach, such as:

(6) सर्वम् खल्विदम् ब्रह्म [All This is Verily *brahman*] (CU 3.14.1)
(7) तस्य भासा सर्वमिदम् विभाति [In Its luster shines all this] (KU 2.2.15; MU 2.2.10)
(8) नेति नेति [(*brahman* is) Not this; Not thus] (BU 2.3.6, 4.2.4) etc.

Along with these salient sentences there are *aupaniShad* stanzas which are frequently used for illustrations and exegetical teachings. They may

include few apparently contradictory stanzas such as "सर्वकर्मा सर्वकामः..." (CU 3.14.2) which are interpreted semantically (as in the translation 2.2.1.2(b)) or thematically (as in the illustration 2.8.7). The famous *mantra* "पूर्णमदः पूर्णमिदं..." (BU 5.1) can be interpreted in terms of mathematical infinities;[55] it is used for peace invocation in BU and IU.

Following is the list of salient quotes from "Ten–UP", preceded by the *nAsadIya–sUkta* [नासदीय सूक्त], the earliest and the most celebrated expression of *vaidika* monism, and followed by *shevAtAshvatara Up.*, the store–house of ideas and origin of theist Vedanta.

2.2.1.0 ***nAsadIya sUkta*** (*RRigveda* 10.129)[56]
नासदीय सूक्त (ऋग्वेद १०.१२९)

नासदासीन्नो सदासीत्तदानीम् नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नंभः किमासीद्गहनं गभीरम् || १ ||
नमृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः
आनीदवातं स्वधया तदेकं तस्माध्दान्यन्न परः किं चनास || २ ||
तम आसीत् तमसा गुळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम्
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् || ३ ||
कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा || ४ ||
तिरश्चिनो विततो रश्मिरेषा मधः स्विदासी३दुपरि स्विदासी३त्

55 In mathematical (set theoretic) terminology: "A set is infinite iff it is 'equivalent' to one of its proper subsets." This (*jagat*) can be seen as proper subset of That (*brahman*), both *jagat* and *brahman* being infinities (see 2.2.1.1(y)). Here, 'infinite set' is only a concept-simile for infinitude and not for *brahman* or *jagat*. It offers 'panentheistic' interpretation for "सर्वम् खल्विदम् ब्रह्म". (see 5.2.6(H)). Even if PU is finite (but limitless or boundary less – that is अनादि-अनन्त), the simile holds. For other nuances, see "Interpreting the Upanishads" by Ananda Wood (2000).

56 The name of the hymn is derived from the hymn's first combined word नासदासीत् (*nAsadAsIt*). The exploratory nature of ideas expressed therein and synchronism of RV Bk-10 with MB and late SSC etc could place the hymn in 14-15th century BC (see 5.1.4); however, the novelty and depth of ideas could as well place it in any other later times! The metrical rendering is by J. Muir (OST: volume-5).

The first verse indicates the inadequacy of the concepts of 'being' and 'non-being' for expressing 'That One'. Verses (2, 3, 4) are the origin of the multiplicity of ideas: तदेकं (~monist principle), 'तमस् (~Ignorance), स्वधा (~*mAyA, spanda shakti*), तपस् (~*shakti,* heat, light), तुच्छ (~low order, illusory flux, chaos), काम (~desire to produce), रेत (seed potency). These ideas later developed into essential aspects of Advaita and other monist Schools like Trika-Tantra. Verse 5 can be interpreted as the scenario of 'primal production'. Verses (6, 7) register an open, agnostic position. This is the origin of doctrinaire inexplicableness and indeterminism (*anirvachanIyatva, mithyatva*) of Advaita.

रेतोधा आसन् महिमान आसन् त्स्वधा अवस्तात् प्रयतिः परस्तात् || ५ ||

को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः
अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आबभूव || ६ ||

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न
यो अस्याध्यक्षः परमे व्योमन् त्सो अङ्ग वेद यदि वा न वेद || ७ ||

Then there was neither Aught nor Nought, no air nor sky beyond.
What covered all? Where rested all? In watery gulf profound? || 1 ||

Nor death was then, nor deathlessness, nor change of night and day.
That One breathed calmly, self sustained; nought else beyond its lay. || 2 ||

'Darkness[57] hid in darkness' existed first – like a sea, eluding view.
That One, a void in chaos wrapt, by inward fervour grew. || 3 ||

Within it first arose desire, the primal germ of mind.
Which nothing with existence links, as sages searching find. || 4 ||

The kindling ray that shot across the dark and drear abyss--
Was it beneath? or high aloft? What bard can answer this?

There fecundating powers were found, and mighty forces strove--
A self supporting mass beneath, and energy above. || 5 ||

Who knows, whoever told, from whence this vast creation rose?
No Gods had then been born – who then can e'er the truth disclose? || 6 ||

Whence sprang this world, and whether framed by hand divine or no--
Its Lord in heaven alone can tell, if even he can show. || 7 ||

2.2.1.1 | **बृहदारण्यक उपनिषद्** | [***bRRihadAraNyaka upaniShad***] [BU]:[58]

57 The word 'gloom' in the Muir's rendering is replaced here by the word 'darkness' to resonate with the word *tamas* in the original Sanskrit text; in Advaita, *tamas* is equated with 'dark side' of *avidyA*.

58 BU (of SYV) is most conducive to Advaita philosophy. It is one of the biggest (6 chapters, 47 sections, 435 *mantra-s*) and oldest UP. Stanza 3.8.8-9 and '*neti-neti*' description 4.2.4 etc offer scriptural support to acosmic (*nirguNa*) *brahman. mantra*-s (1.4.10, 2.5.1-14, 3.4.1-2, 3.5.1, 3.7.3-23, 4.4.5) promulgate the axiom of transcendental identity *Atman = brahman* including the *mahAvAkya* “I am *brahman*” [*aham brahmAsmi*] (1.4.10). BU 4.4.19 denies the multiplicity of relative world. BU 2.4.14 and 3.8.11 explain appearance of 'pure subject' – the unseen Seer, the unthought Thinker, the unknown Knower. Vedanta tradition of hearing, pondering, and sustained meditation is based on (2.4.5). BU refers meditation methods (*vidyA*-s) such as *antarAditya* (5.52), *pa.nchAgni* (6.2), *prANAgnihotra* (5.9), and *udgItha* (5.8.1). In 4.3 BU also discusses three-states (*avasthAtraya*) of wakefulness, dreaming, and deep-sleep and concludes that in deep sleep soul attains the supreme bliss, the Ignorance being at rest and the self (*jIvAtmA*) is said to be in unity with Self (*Atman*); there is no mention of transcendental Fourth state (*turIya*) here. BU offers two famous invocation *mantra*-s: असतो मा सद्गमय... (1.3.37) and पूर्णमदः पूर्णमिदं... (5.1).

a) तदाहुः यत् ब्रह्मविद्यया सर्वं भविष्यन्तः (१.४.९)

Through the Knowledge of *brahman* we shall become all (infinite Being) (1.4.9)

b) अहं ब्रह्मास्मि (१.४.१०)

I am *brahman* (1.4.10)

c) अथात आदेशः –– नेति नेति (२.३.६)

Now therefore the declaration (of *brahman*) "Not this, Not this" (2.3.6)

d) आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिधासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितं (२.४.५)

The Self, *O maitreyI*, should be realized – should be heard of, should be reflected on, should be meditated upon; By realization of this (Self) all this is Known (2.4.5)

e) इदं सर्वं यदयमात्मा (२.४.६)

This all is this Self (2.4.6)

f) यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरं अभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्, तत्केन कं श्रुणुयात्, तत्केन कं अभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानियात्? येनेदं सर्वं विजानाति तं केन विजानियात्? विज्ञातारमरे केन विजानियादिति (२.४.१४)

For when there is duality, as it ware, then one smells another, one sees another, one hears another, one speaks another, one thinks another, one knows another. When (however) all has become the very Self of Knower of *brahman* then what should one smell and through what? What should one see and through what? What should one hear and through what? What should one speak and through what? What should one think and through what? What should one know and through what? "Through what should one know that owing to which all this is known?" Through what, O dear, should one know the Knower? (2.4.14)

g) इदं अमृतं इदं ब्रह्म इदं सर्वं (२.५.१–१४)

This (Self) is immortal, This (Self) is *brahman,* This (Self) is all (2.5.1–14)

h) रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभि पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दश || (२.५.१९)

(He) assumes likeness of each form. That form of His is for His revelation. The Lord, due to *mAyA,* is perceived as manifold, for Him are yoked tens of hundreds of organs.

i) एष त आत्मा सर्वान्तरः (३.४.१–२, ३.५.१)

(Tell me precisely about *brahman* That is immediate and direct – the Self That is within all). This is your Self that is within all (3.4.1–2, 3.5.1)

j) एष त आत्मा अन्तर्याम्यमृतः (३.७.३–२३)

This is the Internal Ruler, your own immortal Self (3.7.3–23)

k) स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति, अस्थुलं अनणु अल्हस्वं अदीर्घम्लोहितं अस्नेहं अच्छायं अतमः अवायुः अनाकाशं असंगं अरसं अगंधं अचक्षुःकं अश्रोत्रं अवाक् अमनः अतेजस्कं अप्राणं अमुखं अमात्रं अनंतरं अबाह्यं, न तदश्नाति किंचन न तदश्नाति कश्चन (३.८.८)

He said, '*O gArgI:*, the knowers of *brahman* describe It verily as immutable. It is neither gross nor minute, neither short nor long, neither red color nor oiliness, neither shadow nor darkness, neither air nor space, unattached, neither savor nor odor, without eyes or ears, without vocal organ or mind, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat any thing, nor is it eaten by any body (3.8.8)

l) एतस्य वा अक्षरस्य प्रशासने, गार्गि, सुर्याचन्द्रमसौ विधृतौ तिष्ठतः एतस्य वा अक्षरस्य प्रशासने, गार्गि, द्यावापृथिव्यौ विधृते तिष्ठतः एतस्य वा अक्षरस्य प्रशासने, गार्गि, निमिषे मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति; एतस्य वा अक्षरस्य प्रशासने, गार्गि, प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्याः, यां यां च दिशमनु; एतस्य वा अक्षरस्य प्रशासने, गार्गि, ददतो मनुष्याः प्रशंसंति, यजमानं देवाः, दर्विम् पितरोऽन्वायत्ताः (३.८.९)

Under the mighty rule of this Immutable, *O gArgI*, the sun and moon are held in their positions; under the mighty rule of this Immutable *O gArgI*, heaven and earth maintain their positions; under the

mighty rule of this Immutable, *O gArgI*, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, *O gArgI*, some rivers flow eastwards from the White Mountains, other flowing westward continue in that direction, and still others keep their respective courses; under the mighty rule of this Immutable, *O gArgI*, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (*darvIhoma*) (3.8.9)

m) तद्वा एतदक्षरं गार्ग्यदृष्टम् द्रष्टा, अश्रुतं श्रोता, अमतं मंत्रा, अविज्ञातं विज्ञाता; नान्यददोऽस्ति द्रष्टा, नान्यददोऽस्ति श्रोता, नान्यददोऽस्ति मंत्रा, नान्यददोऽस्ति विज्ञाता, इतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च इति (३.८.११)

This immutable, *O gArgI,* which is the unseen Seer, unheard Hearer; unthought Thinker; unknown Knower. There is no other witness, no other hearer, no other thinker, no other knower. This very Absolute, *O gArgI,* pervades the unmanifested space (3.8.11)

n) विज्ञानमानन्दं ब्रह्म (३.९.२८:७)

It is *brahman* which is absolute Consciousness and Bliss. (3.9.28:7)

o) अस्तमित याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति (४.३.६)

'After the sun and the moon have both set, the fire has gone out, and the sound is hushed, *yAGYavalkya*, what serves as a light for a man?' 'The Self indeed serves as his light. It is through the light of the Self that he sits, moves, works and comes back." (4.3.6)

p) स वा अयमात्मा ब्रह्म (४.४.५)

This same Self is verily *brahman* (4.4.5)

q) यथाकारी यथाचारी तथा भवति -- साधुकारी साधुर्भवति, पापकारी पापो भवति; पुण्यः पुण्येन कर्मणा भवति, पापः पापेन | अथो खल्वाहुः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते || (४.४.५)

Thus it is associated with what is perceived and what is inferred. As it does and as it acts, so it becomes: The doer of good becomes good, and the doer of evil becomes evil; it becomes virtuous through

virtuous act and vicious through a vicious act. Others, however say that the self is identified with desire alone. It resolves as it desires; it does the work that it resolves; and it attains the result of the work it does.

r) विद्वान्ब्रह्मामृतोऽमृतं (४.४.१७)

Knowing *brahman* I am immortal (4.4.17)

s) नेह नानास्ति किंचन, मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति (४.४.१९)

There is no multiplicity (*nAnA*) whatsoever here. He who sees diversity here, as it were, goes from death to death (4.4.19)

t) एकधैवानुद्रष्टव्यमेतदप्रमेयम् ध्रुवं | विरजः पर आकाशादज आत्मा महान्ध्रुवः (४.४.२०)

It is to be realized as homogeneous (*ekadhA*), unknowable, unflappable, and pure. Self is taintless, beyond the sky, birthless, great (infinite) and unchanging (*dhruva*) (4.4.20)

u) स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म; अभयं वै ब्रह्म; अभयं हि वै ब्रह्म भवति य एवं वेद (४.४.२५)

That great birthless Self is undecaying, immortal, undying, fearless *brahman*. *brahman* is indeed fearless. He who Knows It as such certainly becomes the fearless *brahman*. (4.4.25)

v) स एष नेति नेत्यात्मा (४.२.४, ४.४.२२, ४.५.१५, ३.९.२६)

This is that “Not this, Not this” Self (4.2.4, 4.4.22, 4.5.15, 3.9.26)

w) तदेतत्त्रयम् शिक्षेत् -- दमं दानं दयामिति (५.२.३)

Therefore one should learn these three – self–control, charity, and mercy.

x) सत्यं हि एवं ब्रह्म (५.४.१)

Truth indeed is the *brahman* (5.4.1)

y) असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमय (१.३.२७)

From untruth lead me to truth, from darkness lead me to light, from death lead me to immortality (1.3.27) (N.B. This and the next *mantra* are used for invocation)

z) पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते || (५.१)

That (*brahman*) is infinite, this (universe) too is infinite. The infinite (universe) emanates from the infinite (*brahman*). Assimilating the infinitude of the infinite (universe), the infinite (*brahman*) alone is left (5.1)

2.2.1.2 | **छान्दोग्य उपनिषद्** | [***ChAndogya upaniShad***] [CU]:[59]

a) सर्वं खल्विदं ब्रह्म तज्जलानिति शांत उपासीत | अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिन्ल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत || (३.१४.१)

"Verily, all this is *brahman."* From Him do all things originate, into Him do they dissolve and by Him are they sustained. On Him should one mediate in peace. For as his one's conviction such indeed one is; and as is one's conviction in this world, such one becomes on departing hence. Let one therefore cultivate conviction (3.14.1)

b) सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वामिदमभ्यात्तोऽवाक्यनादर एष मे आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसम्भावितस्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः (३.१४.२, ४)

That which is (origin of) all actions, all desires, all odors, all tastes; which pervades all this; which is without speech (and other senses), and which is free from hankering – (That is my Self) (3.14.2) – residing in (the lotus of) heart; He is *brahman*. On departing hence I shall attain to His being. One who possesses this true faith, has no further doubt. Thus declared *shANDilya*, – yes, *shANDilya.* (3.14.2, 4)

c) एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष म आत्मान्तर्हृदये

59 CU (of SV) is one of the two biggest and oldest UP quoted most frequently by *sha.nkara* in his commentaries. It has 8 chapters, 154 sections, and 628 *mantra-s*. It begins with meditation on Om, sung by *udgAtR* priests. Ch-2 recommends various meditations (*vidyA*-s) with *sAman*-s (*mantra-s* of SV) including reference to four *Ashrama*-s (stages of life) and wisdom of the Knower (of *brahman*) attaining immortality. In the following chapters *vidyA*-s such as *madhu* (3.1-11), *gAyatrI* (3.12), *shANDilya* (3.14), *puruSha* (3.16-17), *saMvarga* (4.3), *upakosala* (4.10-15), *axipuruSha* (4.15.1), *pa.nchAgni* (5.3-10), *vaishvAnara* (5.10-17), *sat* (6.1-2), *bhUmA* (7.23-25), *dahara* (8.1) are referred. *pa.nchAgni-vidyA* also appears in BU and delineates the process by which the dead returns to this world again. Ch-6 is philosophically the most important chapter in which Vedanta's version of *satkAryavAda* (cause-effect relationship) is explained along various similes to assert that all forms are only names based on words and only material (cause) of which these forms are made of is true. It also asserts the *Atman = brahman* identity in the 'great sentence' (*mahAvAkya*) - Thou Art That [*tat tvam asi*] which is repeated nine times (6.8-16) in CU. In Ch-7 *sanatkumAra* guides *nArada*; and in Ch-8 *prajApati* leads *Indra*, in stages, to the Knowledge of Self.

ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः(३.१४.३)

This Self of mine within the heart, is smaller than the paddy or barley or mustard or millet seed or a kernel of a millet seed. This Self of mine within the heart, is greater than the earth, greater than the intermediate space, greater than heaven, greater than all these worlds (3.14.3)

d) यथा सोम्यैकेन मृत्पिंडेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यं (६.१.४)

Just as through a single clod of clay all that is made of clay would be known, “all modification is but name based upon words” and the clay alone is the truth (6.1.4)

e) सदेव सोम्येदमग्र आसीदेकमेवाद्वीतीयं (६.२.१–२)

In the beginning, O dear, 'This was Being alone, one only without a second' (6.2.1–2)

f) तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ता आप ऐक्षन्त बह्वः स्याम प्रजायेमहीति ता अन्नमसृजन्त (६.२.३–४)

That Being willed, 'May I become many, may I grow forth'. It created fire. That fire willed, 'May I become many, may I grow forth'. It created water. That water willed, 'May I become many, may I grow forth'. It created food (6.2.3–4)

g) वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यं (६.४.१–४)

All modification is but name based on words, only the three forms are real (6.4.1–4)

h) सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः (६.८.४, ६)

All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support (6.8.4, 6)

i) स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो (६.८–१६)*

That which is this subtle essence, all this (cosmos) has got That as the Self. That is Truth. That is Self. “Thou art That,” O *Svetaketu* (6.8.7, 6.9.4, 6.10.3, 6.11.2, 6.12.3, 6.13.2, 6.14.2, 6.15.2, 6.16.3)

j) यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ, यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम् (७.२४.१)

In which one sees nothing else, hears nothing else, understands nothing else, that is the infinite. That (*brahman, bhUmA*) which is infinite, is alone immortal, and that which is finite is mortal. (7.24.1)

k) आत्मैवेदं सर्वमिति (७.२५.२)

The Self indeed is all this (7.25.2)

l) तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवम् विजानत आत्मतः प्राण आत्मत आशात्मत: स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो कर्माण्यात्मत एवेदं सर्वमिति (७.२६.१)

Verily from him alone who sees thus, reflects thus and understands thus, *prANa* spring from *Atman*, *AkAsha* from *Atman*, fire from *Atman*, water from *Atman*, appearance and disappearance from *Atman*, food from *Atman*, strength from *Atman*, understanding from *Atman*, contemplation from *Atman*, intelligence from *Atman*, will from *Atman*, mind from *Atman*, speech from *Atman*, name from *Atman*, hymns from *Atman*, rites from *Atman*; all this (springs) from *Atman* alone (7.26.1)

m) एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणोनाम सत्यमिति (८.३.४)

This is the Self. This is immortal. This is beyond all fear. This is *brahman.* Verily, the name of this *brahman* is truth (8.3.4)

n) य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्प: सोऽन्वेष्टव्य: स विजिज्ञासितव्य: स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच (८.७.१)

The *Atman* which is free from evil, old age, and death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand (8.7.1)

2.2.1.3 | तैत्तिरीय उपनिषद् | [*taittirIya upaniShad*] [TU]:[60]

60 TU (of KYV) has 3 chapters and 31 *mantra-s*. Ch-2 (*brahmAnandvallii*) opens with the declaration “Knower of *brahman* attains the highest” and offers the most authentic description of *brahman* viz Truth- Knowledge-Infinity. It then outlines the concept of hierarchical five sheaths of personality with

a) ओमिति ब्रह्म | ओमितीदं सर्वं | (१.८.१)

Om is *brahman*. *Om* is all this (1.8.1)

b) सत्यं वद | धर्मं चर | स्वाध्यान्मा प्रमदः | (१.११.१)

Speak the truth. Practice rightness. Don't miss your study (1.11.1)

c) ब्रह्मविदाप्नोति परं | (२.१.१)

The Knower of *brahman* attains the *param* [*brahman*] (2.1.1)

d) सत्यं ज्ञानं अनंतं ब्रह्म | (२.१.१)

brahman is Truth, Knowledge, and Infinity (2.1.1)

e) तस्माद्वा एतस्मादात्मन आकाशः संभूतः | आकाशाद्वायुः | वायोरग्निः | अग्नेरापः | अद्भ्यः पृथिवी | पृथिव्या ओषधयः | ओषधीभ्योऽन्नं | अन्नात्पुरुषः | (२.१.१)

From that *brahman* indeed, which is this Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang earth. From earth were born the herbs. From the herbs was produced food. From food was born man. (2.1.1)

f) यतो वाचो निवर्तन्ते | अप्राप्य मनसा सह | आनंदं ब्रह्मणो विद्वान् | न बिभेति कदाचनेति | (२.४.१, २.९.१)

One is not subjected to fear at any time, if one Knows the bliss that is *brahma,* failing to reach which words along with the mind turn back (2.4.1, 2.9.1)

g) सोऽकामयत | बहुस्यां प्रजायेयेति | स तपोऽतप्यत | स तपस्तप्त्वा | इदं सर्वमसृजत | यदिदं किंच | तत्सृष्ट्वा | तदेवानुप्राविशत | तदनुप्रविश्य | सच्च त्यच्चाभवत् | निरुक्तं चानिरुक्तं च | निलयनं चानिलयनं च | विज्ञानं चाविज्ञानं च | सत्यं चानृतं च सत्यमभवत् | यदिदं किंच | तद् सत्यमित्याचक्षते | (२.६.१)

He (the Self) wished, 'Let me be many, let me be born.' He undertook the deliberation. Having deliberated, He created all this. That (*brahman*) having created (that), entered into that very thing. And having entered there, It became the formed and the formless,

---

increasing interiority, which is adapted and termed by *sha.nkara* as *pa.nchakosha*. TU also separately identifies *brahman* with Truth (2.6.1), with Knowledge (3.5.1), and with Bliss (2.4.1, 2.4.9, 2.7.1, 2.9.1, 3.6.1). Later Advaita interpreted Bliss (peace) as the experience of Infinity and described *brahman* as “Existence-Awareness-Bliss” [*sat-chit-Ananda*]. TU saliently brings forth the *Ananda* [bliss, peace] aspect of the *brahman*.

the defined and the undefined, the sustaining and the non–sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call That as Truth (2.6.1)

h) असद्वा इदमग्र आसीत | ततो वै सदजायत | तदात्मानं स्वयमकुरुत | तस्मात्तत्सुकृतमुच्यत इति | (२.७.१)

In the beginning all this was but the unmanifested. From that emerged the manifested. That *brahman* created Itself by Itself. Therefore It is called the self–creator. (2.7.1)

i) विज्ञानं ब्रह्मेति व्यजानात् | (३.५.१)

(He) knew Knowledge as *brahman* (3.5.1)

j) आनन्दो ब्रह्मेति व्यजानात् | (३.६.१)

(He) knew Bliss as *brahman* (3.6.1)

2.2.1.4 | **कठ उपनिषद्** | [***kaTha upaniShad***] [KU]:[61]

a) दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता | (१.२.४)

That which is known as Knowledge and that which is known as Ignorance are widely contradictory and they follow divergent courses (1.2.4)

b) नैषा तर्केण मतिरापनेया | (१.२.९)

This (Knowledge) is not accessible to mind by logic (1.2.9)

c) न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् | अजो नित्य: शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे (१.२.१८)

The Self is neither born nor does it die. It did not originate from

61 KU (of KYV) has 6 chapters and 120 *mantra*-s. It is built around the story of *nachiketA* who saw his sacrifice-performing father gifting away useless cows. He offered himself to make good this imperfect sacrifice. His father in a fit of rage cursed his son 'I give you to death'. In obedience *nachiketA* approached *yama*, the God of death and in the process acquired Knowledge which is worded in this *Up.*. It talks about two choices before humans, one of *preyas* (short term 'pleasure') and another of *shreyas* (long term 'goodness'). It declares Knowledge (Self-realizarion) as the highest aspect of *shreyas*; while *preyas* is said to be the path of Ignorance (*avidyA*). KU declares *Atman* to be unborn, eternal, and acausal (1.2.18). Self reveals Itself on Its own (1.2.23), and on the other hand Self-realization is not possible without self-control (1.2.24). KU uses simile of chariot (1.3.3-9) in which self or soul (here called *Atman*) is the master of chariot, intellect is the charioteer, and final destination (*param padam*) is the abode of God, which is described as *puruSha* (1.3.11) and as “That” (acosmic *brahman*) (1.3.15). The absolute idealism [*nirupAdhika chidvAda*] of KU is expressed in (2.2.15). KU is multifaceted; it has absolutist, theist, *kArmika*, and *yogika* strands.

anything nor did anything originate from it. It is birthless, eternal, undecaying, and ancient. It is not injured even when the body is killed (1.2.18)

d) अणोरणीयान्महतो महीयानात्मा ॥ (१.२.२०)

The Self is subtler than the subtle and greater than the great (1.2.20)

e) नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन | यमेवैष वृणुते तेन लभ्यस्तैष आत्मा विवृणुते तनूं स्वां || (१.२.२३)

This Self cannot be known through much study, nor through the intellect, nor trough much hearing. It can be known through the Self alone that the aspirant prays so; this Self of that seeker reveals Its true nature (1.2.23).

f) नाविरतो दुश्चरितान्नाशान्तो नासमाहित: | नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् || (१.२.२४)

One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not tranquil, cannot attain this Self through knowledge. (1.2.24)

g) अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगंधवच्च यत् | अनाद्यनन्तं महत: परं ध्रुवम् निचाय्य तन्मृत्युमुखात् प्रमुच्यते || (१.३.१५)

One becomes free from the jaws of death by Knowing That which is sound–less, touch–less, colorless, undiminishing, and also tasteless, eternal, odor–less, beginningless, endless, distinct from *mahat* and ever constant (1.3.15)

h) एन रूपं रसं गंधं शब्दान् स्पर्शांश्च मैथुनान् | एतेनैव विजानाति किमत्र परिशिष्यते | एतद्वै तत् || (२.१.३)

What remains here (unknowable to this Self) through which very Self people perceive color, taste, smell, sound, touch, and sexual pleasure? This indeed is That (Self) (2.1.3)

i) यदेवेह तदमुत्र यदमुत्र तदन्विह | (२.१.१०) मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन | मृत्यो: स मृत्युं गच्छति य इह नानेव पश्यन्ति || (२.१.११)

What indeed is here, is there; what is there is here likewise (2.1.10). This is to be attained through the mind indeed (2.1.11). There is no diversity here whatsoever. He who sees as though there is difference

here, goes from death to death (2.1.10–11)

j) एकस्तथा सर्वभूतान्तरात्मा | रूपं रूपं प्रतिरूपो बभूव || (२.२.९–१०)

The Self inside all beings, though one, assume a form in respect of each shape; and (yet) It is outside (2.2.9–10)

k) न तत्र सूर्यो भाति न चन्द्र तारकं | नेमा विद्युतो भान्ति कुतोऽयमग्निः | तमेव भान्तमनुभाति सर्वं | तस्य भासा सर्वमिदं विभाति || (२.२.१५)

There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so? "He shining all these shine; through his luster all these are illumined" (2.2.15)

l) यम ज्ञात्वा मुच्यते जान्तुरामृततत्त्वं च गच्छति | (२.३.८)

Knowing That a man becomes freed and attains immortality (2.3.8)

m) यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः | अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते || (२.३.१४)

When all desires clinging to one's heart fall off, then a mortal becomes immortal (and he) attains *brahman* here. (2.3.14)

2.2.1.5 | **मुण्डक उपनिषद्** | [***muNDaka upaniShad***] [MU]:[62]

a) स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां | (१.१.१)

That Knowledge of *brahman* is the basis of all knowledge (1.1.1)

b) द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च || (१.१.४)

There are two kinds of knowledge to be known as told by the wise – the higher and the lower (1.1.4).

c) तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति | अथ परा यया

62 MU (of AV) comprises 3 chapters, 6 sections, and 64 *mantra-s*. To start with, MU declares that *brahman* is the basis of all knowledge (1.1.1) and divides the knowledge as upper Knowledge (*para vidyA*) of *brahman* and lower knowledge *(apara vidyA*) of empirical *shAstra*-s including Veda (1.1.4). MU points out limitations of sacrificial rituals (*yaGYa*-s) and advises the Seeker to eschew them like a fragile raft (1.2.7), to take to the life of renunciation and approach the Guru for Knowledge [*brahma-vidyA*] (1.2.12-13). MU 1.2.7 is the strongest possible statement of Vedanta against the sacrificial rites and rituals. MU teaches panentheistic principle in the name of *puruSha* (2.1.2), Knowing which the knot of Ignorance is dissolved (2.1.10), and actions are dissipated (2.2.8). The absolute idealism [*nirupAdhika chidvAda*] of KU is declared here in the same words (2.2.10) as also with the same belief that Self reveals Itself on Its own (3.2.3). The metaphor of "two birds perching on the same tree" appears in (3.1.1) while the well known declaration that "truth alone wins and not untruth" [*satyameva jayate nAnRRitam*] appears in (3.1.6).

तदक्षरमधिगम्यते || (१.१.५)

Of these the lower comprises the *RRigveda, yajurveda, sAma*–Veda, *atharva*–Veda, grammar, etymology, meter, astrology etc. Then there is the higher (Knowledge) by which attained that Imperishable (*brahman*) (1.1.5)

d) प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म | एतच्छ्रेयो येभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति || (१.२.७)

Since a sacrifice of 18 constituents (16 priests and sacrificer couple) on whom the the inferior *karma* has been said to rest is like a fragile raft, therefore those ignorant people who get elated with the idea 'This is (the cause of) Bliss, undergo old age and death over again (1.2.7)

e) दिव्यो ह्यमूर्त पुरुष: सबाह्याभ्यन्तरो ह्यज: | अप्राणो ह्यमना: शुभ्रो ह्यक्षरात्परत: परः || (२.१.२)

The *puruSha* is transcendental since He is formless. And since he is coextensive with all that is external and internal and since he is birth–less, he is without vital force and mind; He is pure and superior to (other) superior imperishable (*mAyA*) (2.1.2)

f) पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतं | एतद्यो वेद निहितं गुहायां सोऽविद्याग्रंथिं विकिरतीह सोम्य || (२.१.१०)

The *puruSha* alone is all this – *karma* and Knowledge. He who Knows this supreme, immortal *brahman*, existing in the heart, destroys here the knot of Ignorance (2.1.10)

g) भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशया: | क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे || (२.२.८)

When that Self, which is both high and the low, is realized, the knot of the heart gets untied, all doubts are dissolved and all one's actions become dissipated (2.2.8)

h) तमेव भान्तमनुभाति सर्वं | तस्य भासा सर्वमिदं विभाति || (२.२.१०)

He shining all these shine; through his luster all these are illumined (2.2.10)

i) ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्मदक्षिणतश्चोत्तरेण | अथश्चोर्ध्वम् च प्रसुतं ब्रह्मैवेदं विश्वमिदं वरिष्ठं || (२.२.११)

All this that is in front is but *brahman,* the immortal. *brahman* is at the back, as also on the right and the left. It is extended above and below, too. This world is nothing but *brahman,* the highest (2.2.11)

j) द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते | तयोरन्य: पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति || (३.१.१)

Two birds that are bosom friends, cling to the same tree. Of these, one eats the sweet fruit, and the other looks on without eating (3.1.1)

k) सत्यमेव जयते नानृतं | (३.१.५)

Truth alone wins and not untruth. (3.1.5)

l) स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति | (३.२.९)

Any one who Knows *brahman* becomes *brahman* indeed. (3.2.9)

2.2.1.6 | **ऐतरेय उपनिषद्** | [***aitareya upaniShad***] [AU]:[63]

a) आत्मा वा इदमेक एवाग्र आसीत | नान्यत किंचन मिषत् | स ईक्षत लोकान्नु सृजा इति || (१.१.१)

In the beginning this was but the absolute Self alone. There was nothing else what so ever that winked. It thought 'let me create the worlds'. (1.1.1)

b) सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोक: प्रज्ञा प्रतिष्ठा "प्रज्ञानं ब्रह्म" || (३.१.३)

All these are impelled by consciousness. Consciousness is substratum. Universe has Consciousness as its eye, and Consciousness as its end. Consciousness [*praGYAnam*] is the 'ultimate Reality' [*brahma*] (3.1.3)

2.2.1.7 | **मांडूक्य उपनिषद्** | [***mANDUkya upaniShad***] [MAU]:[64]

---

63 AU (of RV) has 3 chapters, 5 sections, and 33 *mantra-s*. In Ch-1 it says "in the beginning the *Atman* was one alone and thought "let Me create the worlds" (1.1.1). AU then gives a rather elaborate account of creation including His entry into the soul (1.3.12). In the last chapter it distinguishes between mind and consciousness and gives its important *mahAvAkya*: "pure consciousness is *brahman*" [*praGYAnam brahma*].

64 MAU (of AV) is quite small in size (12 *mantra*), but one of the most important UP because (a) it uses day-to-day experience of three states (*avasthAtraya*) of *jAgrutI* (wakefulness), *svapna* (dream), and *sushuptI* (deep sleep) to derive its truth of *turIya* (the Fourth), the ultimate Reality; and (b) a commentary called *kArikA* attributed to *gauDapAda* is the earliest record of Advaita as a system; it

a) सर्वं ह्येतद् ब्रह्म "अयमात्मा ब्रह्म" | (२)

All this is verily *brahman.* This Self is *brahman* (2)

b) नान्त:प्रज्ञं न बहिष्प्रज्ञं नोभयत:प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं | अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यं अव्यपदेश्यं एकात्म–प्रत्ययसारं प्रपंचोशमं शान्तं शिवामाद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेय || (७)

They consider the Fourth to be that which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor conscious, nor unconscious; which is unseen, beyond empirical dealings, beyond grasp, uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self; in which all phenomenon cease; and which is unchanging, auspicious, and non dual. That is the Self, that is to be Known (7)

2.2.1.8 | **केन उपनिषद्** | [***kena upaniShad***] [KEU]:[65]

a) यद्वाचाऽनाभ्युदितं येन वागभ्युद्यते | यन्मनसा न मनुते येनाहुर्मनो मतं | यच्चक्षुषा न पश्यति येन चक्षूम्षि पश्यति | यच्छ्रोत्रेण न श्रुणोति येन श्रोत्रमिदं श्रुतं | यत्प्राणेन न प्राणिति येन प्राण: प्रणीयते | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते || (१.५–९)

That which is not uttered by speech, (but) by which speech is revealed; That which is not comprehended by mind, (but) by which mind is encompassed; That which is not seen by the eye, (but) by which eye is able to see; That which is not heard by the ear, (but) by which hearing is effected; That which is not vitalized by the vital forces, (but) by which forces are vitalized – Know That to be *brahman* (1.5–9)

b) यस्यामतं तस्य मतं मतं यस्य न वेद स: | अविज्ञातं विजानतां विज्ञातमविजानतां || (२.३)

---

is based on this *Up.*. Its second *mantra* gives the 'great sentence "This Self is *brahman*" [*ayamAtmA brahma*], while *mantra*-7 describes Self (= *brahman*) as *turIya* in the manner of *neti neti*, to express Its acosmic nature.

65 KEU (of SV), also known as *talavakAra Up.*, has 4 chapters and 35 *mantra-s*. Its first half is metrical and the second half is prose. In Ch-1 *brahman* is described as *Atman* which cannot be known or perceived as an object, it being a pure subject and the support of all our sense organs and mind (1.2-8). When this pure subject – the Seer, the Knower etc is realized; that person becomes immortal (1.9). In Ch-2 the inscrutable nature of *brahman* is described while in Ch-4 it is called by secondary adjectives such as adorable (*vanam*) (4.6) and *ananta svarga loka* (boundless bliss), and the Knower is said to remain firmly seated (there) (4.9).

It is Known to him to whom It is unknown; he does not know to whom it is Known. It is unknown to those who know well, and Known to those who do not know. (2.3)

c) प्रतिबोधविदितं मतममृतत्वं हि विदंते | आत्मना विदंते वीर्यं विद्यया विदंतेऽमृतं || (२.४)

It is really Known in each state of consciousness. Through one's own self one gets ability (so that); through Knowledge is attained immortality (2.4)

2.2.1.9 | प्रश्न उपनिषद् | [*prashna upaniShad*] [PU]:[66]

a) एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोकार: | तस्मादिद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति || (५.२)

O Satyakama, this *brahman,* (known as) the inferior and the superior, is but this *Om*. Therefore the illumined soul attains either of the two thro' this one means alone (5.2).

b) स यथेमा नद्य: स्यन्दमाना: समुद्रायणा: समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते | एवमेवास्य परिद्रष्टुरिमा: षोडश कला: पुरुषायणा: पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति || (६.५)

Just as these flowing rivers that has sea as the goal, get absorbed after reaching the sea; their name–forms are destroyed, and they are called merely the sea, so also these sixteen parts of the all seeing *puruSha*, that have *puruSha* as their goal, disappear on reaching the *puruSha*, when their name–forms are destroyed as they are simply called as *puruSha*. Such a human of realization becomes free of the parts & is immortal (6.5).

c) अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिता: | तं वेद्यं पुरुषं वेद यथा मा वो मृत्यु: परिव्यथा इति || (६.६)

You should Know that *puruSha* who is worthy to be known; in him are

66 PU (of AV) has 6 chapters each dealing with one of the 6 questions asked by 6 sages to seer *pippalAda*. The discourse is described in 67 *mantra*-s. The last three questions, according to *AnandagirI*'s gloss, pertains to MU verses 2.1.1, 2.2.4, and 2.1.3 respectively. In Ch-1 *prajApati* (the Lord of All) is said to create the universe through the combination of *rayi* (*soma* or matter) and *prANa* (fire or *Aditya* or spirit). Ch-2 describes main *prANa* (life-force) as the support of the body while, Ch-3 traces it to the Self. Ch-4 discusses dream and deep sleep. In the later, *jIva* is said to merge with supreme Self (*Atman*). PU 4.8 describes subtle and gross elements. The next chapter delineates the meditation on *praNava* (*Om*) to attain *brahmaloka*, while in the last, *shodasha-kalA-puruSha* (person with 16 parts or *jIvAtman*) after destruction of the parts becomes *puruSha* (*Atman*) like flowing rivers get absorbed in Sea and are called Sea only (6.6).

transfixed the parts like spokes in nave of a chariot wheel, so that death should not afflict you. (6.6).

2.2.1.10 | ईश उपनिषद् | [***Isha upaniShad***] [IU]:[67]

a) ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत् | (१)

All this – whatever lives in the World – should be covered by the Lord (1)

b) यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || (६)

He who sees all beings in the Self itself, and the Self in all beings, feels no hatred by virtue of that (realization). (6)

c) अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते || (११)

(One) attains immortality thro' *vidyA* by crossing over death thro' *avidyA* (11)

2.2.1.11 | श्वेताश्वतर उपनिषद् | [***shvetAshvatara upanishad***] [SU][68]

a) पञ्चस्रोतोऽम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मि पञ्चबुद्ध्यादिमूलाम् | पञ्चावर्तां पञ्चदु:खौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीम (१.५)

---

67 IU (of SYV) with 17 *mantra*-s is the smallest *Up.* after MAU and is the only one coming in *saMhitA* portion. It is one of the earliest and clearest pantheist expressions. It teaches that the whole universe is pervaded by IU (the Godhead). It encourages the human beings to live full life by performing *karma* (duties). After describing the nature of *Atman*, IU declares that one who has realized Self sees the same in others and transcends sorrow and delusion. It prefers *avidyA* (here, *karma* as duty) over *vidyA* (here, meditation without faith) (9). It also prefers *asaMbhUti* (meditation of unmanifest) over *saMbhUti* (meditation of manifest) (12).

68 SU (of KYV) with 113 *mantra*-s is divided into six chapters. Ch-1 captures the flow, motion and cyclic nature of the world process (*saMsAra* or *brahmachakra*), akin to *bhAvachakra* of Buddhism (1.4-6). SU however, brings out the difference between the two by refuting naturalism and confirming *brahman* as the propeller of this *brahmachakra* 'appearance' (6.1). SU is aware of the reality of impersonal and absolute *brahman* beyond existence and non-existence (4.18), beyond space and time (3.14, 5.13, 6.5), only as Witness (*sAxi chetA*) and w/o any qualities (*nirguNa*, 6.11). At the same time, SU displays its theist inclinations by naming the highest reality as *hara*, *rudra*, *shiva* (1.10, 3.4&7, 4.10&12), demanding Its attention (3.5), declaring It to be the Lord of all - their cause and refuge (3.17), the beneficent (4.11), creator of time and director of *karma* (6.2) etc.

In addition to *brahmachakra*, SU elucidates the concept of *mAyA*; which is equated with *prkRRiti* as the very nature (and power) of God (4.10). SU alludes to *vivarta* (appearance) where the word *vivartate* is used for the first time in *aupaniShad* terminology (6.2). SU puts forth the idea of periodic dissolution and reproduction of Universe (3.2, 5.3, 6.3). Allusion to 3-fold *guNa* is there (4.5); *karma* theory comes explicitly in (5.7, 5.12); and implicitly in famous 'two-birds' metaphor (4.6-7). The luminosity of ultimate reality is repeated here in SU 6.14, after KU 2.2.15 and MU 2.2.10. Most of these ideas are there in BG too which were picked up by later theist *vaishNava* and *shaiva* Schools.

We know (the river) that has five currents of water, made turbulent and winding by the five elements, whose waves are the five organs of action, whose origin (mind) is the root of five perceptions, which has five and whose rapids are the five fold misery; (Further) it has five whirlpools pain bearing obstructions and (totals) fifty variations. (1.5)

b) सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे | पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति || (१.६)

In this great wheel of *brahman* all life life exists, and in that it finally dissolves, in it the souls rotate deluding themselves as separate from *brahman* (the controller). When however, it adores (identifies with) God, it becomes immortal. (1.6)

c) सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् | स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् || (३.१४)

The *puruSha* has thousand heads, thousand eyes, and thousand feet. Pervading the universe totally He remains transcendent over it by ten fingers breadth. (3.14)

d) मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् | तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् || (४.१०)

Know nature to be *mAyA,* and the Lord to be the reality (controller) of *mAyA.* Indeed by objects which are of His own effect, this entire universe is pervaded. (4.10)

e) यदातमस्तन्न दिवा न रात्रिर्न संन चासञ्छिव एव केवलः | तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी || (४.१८)

When Ignorance is gone, then there remains neither day nor night, no existence or non–existence, but Shiva alone the absolute and imperishable. From Him proceeded the ancient wisdom. That *savitA* indeed is worthy of adoration. (4.18)

f) अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् | विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशे || (५.१३)

The beginningless and infinite exists in the middle of chaos (the world) and is the projector of the universe of various forms. Realizing

Him, the One who pervades the universe, one is free from all fetters. (5.13)

g) देवास्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् || (६.१)

It is because of the glory of the God only, the wheel of *brahma* appears to be rotating in the (form of ever changing) world. (6.1)

h) येनावृतं नित्यमिदं हि सर्वं ज्ञ: कालकारो गुणी सर्वविद्यः | तेनेशितं कर्म विवर्तते ह पृथ्व्यप्तेजोऽनिलखानि चिन्त्यम् || (६.२)

By whom all this is pervaded constantly, who is omniscient, the creator of time, (the source of) all qualities, omnipresent; on whose basis the action of creation appears (by transfiguration) as Earth, Water, Fire, Air, and Space; Meditate on Him. (6.2)

i) तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् | एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः || (६.३)

After producing that work w/o any change in Him (by mere Witnessing), (He) again brings about union (of Self) with one (*avyakta*), two (*puruSha, prakRRiti*), three (*sattva, rajas, tamas*), or eight (five *mahAbhUta*–s, *manas, buddhi, aham*) principles of nature with time and other subtle parts (of *jIva*–s) (6.3)

j) एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा | कर्माध्यक्ष: सर्वभूताधिवासः साक्षि चेता केवलो निर्गुणश्च || (६.११)

The one divinity is hidden in all beings and is all pervasive and the inmost Self of the all, supervisor of all actions, resides in all beings, the Witness Consciousness, the absolute devoid of all qualities. (6.11)

2.3 **Metaphysical Criteria**:

2.3.1 **Cognition** or experience is the most basic and natural criteria of reality for all sentient beings. In Advaita, 'experience is knowledge' and at the relative level, it includes sensory perceptions, thinking, emotions, intellect and every thing which we associate with 'psychic apparatus' (mind, *antaHkaraNa*). It is customary to assume that mind operates in four interconnected modes, namely *manas* (experiential), *buddhi* (intellectual),

ahaMkAra (subjective), and *chitta* (memorative) with their respective faculties viz. experience, intellect, subjectivity, and memory. Subject–object duality appears naturally in the cognition. The existence of Self (as a cognizing subject) is beyond doubt; the argument of denial itself is associated with the Self. The UP make exhaustive search of It and conclude that in any cognition; Self is the pure Subject. It is the unseen Seer, the unthought Thinker, the unknown Knower – the incognizant Cognizer (BU 3.8.11). It cannot be the object of cognition; It is the basis of cognition.[69] It can only be self–evident or self–Knowable (स्वयंवेद्य) (US 18.203). It is the eternal, undifferentiated Consciousness[70]. In any empirical experience It appears as Witness–Consciousness [*sAxi–chaitanya*]. (see 2.8(4)). Mind in itself is said to be unconscious, but becomes conscious when pervaded by the Self; which, in its individuated form is known as *sAxin* [साक्षिन्], the passive observer. Just as the 'space limited in a pot' (*ghaTAkAsha*) is the same as 'limitless space' (*mahAkAsha*); this *sAxin* as individuated in a body is nothing but Self (*Atman*). The complex of *sAxin* and mind is the provisional experiencer, and in that form it is known as *jIva* or empirical self. This complex endures in one form or other throughout *jIva*'s 'living experience' till the final release after which *sAxin* remains as Self

---

69 *sureshvara,* in his BUBhV ((vol-1) 919-922), distinguishes between (a) perception which reveals objects without differentiating them, and (b) cognition which differentiates the perceived objects mediately. This perception (a) or direct experience is the basis of cognition; It is undifferentiated Awareness or Self [*Atman*]. In US 5.5 too, pure Experience, the residual cognition after removal of 'objective' part (*idama.nsha*) from it, is taken as Self. The commentators of US like *rAmatIrtha, bodhanidhi,* and *AnandaGYAna* equate this pure Experience with *sAxin* (ref 7.3(16)).

70 In TUBhV 2.651 *sureshvara* argues: to know that 'consciousness' had a beginning at a point of time, the absence of consciousness prior to that point of time (*prAgabhAva*) needed to be known. The knower has to be a conscious entity because unconscious (insentient) entity can never be credited with the knowledge. In such a case consciousness has no prior non-existence; it is beginningless. Similarly, to know that consciousness ended at a point of time, the absence of consciousness posterior to that point of time (*pradhvaMsAbhAva*) will have to be known. For any such knowledge, consciousness is required posterior; making it endless. Therefore, consciousness is eternal. Further, consciousness is not limited by space and time since both are its products. Similar arguments can be applied to show that 'existence' too is eternal and unlimited. The homogeneous limitless consciousness and pure being can be approached from the criteria of constancy and independence as well. If one takes into account the eternal and unlimited nature (Infinitude) of both Existence and Consciousness the triad of Existence- Consciousness-Infinity [*sat-chit-anantam*] is arrived. It is customary to state this triad as Truth-Knowledge-Infinity [सत्यं ज्ञानं अनंतं] as in TU or Being-Awareness-Bliss [सच्चिदानंद] as in later texts (ref 7.3(1): Deussen: Part1, Ch4)

(*brahman*) and mind returns to its source – *avyakta* or *mAyA*. In empirical experience *sAxin* is the pure subject without any attributes. It is the transcendental Self that appears to be limited.

Mind is always 'mobile' and changes from state to state, except in deep sleep when it is latent. Each mind–state is a 'cognitive state' (*vRRitti*) and hence a state of 'empirical knowledge' (*vRRitti–GYAna*). This ever changing *vRRitti–GYAna* which arises from the interaction of subject and object is differentiated from the changeless *sAxi–GYAna* (absolute Knowledge); the later is both the qualitative and integrative basis of the former. At the empirical level, seeker aspires to have this *sAxi–GYAna* by 'quietening the *vRRitti*–s' (*chitta–vRRitt–nirodha*) or by 'dissolution of the mind' (*manonAsha*).

In immediate perception of external object, mind is assumed to go out through sense organs and pervade the object – transform itself into a 'particular state' (*vRRitti*) according to the form of the object of perception. Since *vRRitti* is 'mode of the mind' this pervasion of the object by the mind is really the 'coincidence' of the cognizer (subject) and the cognized (object), both occupying the same locus. It is this co–incidental identification of the subject and the object in 'time and space' which gives immediacy to the experience. The object of the immediate perception need not always be 'external'; for example, it could be the ego associated with experiential attributes like pain and pleasure. Immediacy can be experienced by the cognizer,[71] insofar as the proper coincidence of space,

71 *ushasta*'s and *kahola*'s question (BU 3.4.1-2, BU 3.5.1) implicitly equates *brahman* with immediate and direct experience. Experience or perception (*vRRiti*) in itself is unconscious. It becomes conscious - acquires quality (form, color, smell, intensity etc), due to *Atman* (pure Consciousness or *chit*) (US 18.65, 68). Here, *Atman* is actionless (*akriya*), changeless (*kUTastha*), and constant (*nitya*); still It becomes the enabler of perception not by intention, but by Its mere existence. Mind pervades the object to 'situate' it (in itself) and is pervaded by reflection (*pratibiMba*) of pure Consciousness leading to perception, just like a jar (situated in space) is illumined by the light. Self here is mere witness. (US 5.4, 14.3, 18.53-56, 94). There is integrity to the perceptual experience because Self (*sAxin*) is able to see *antaHkaraNa* in its entirety which gives rise to the 'notion' of perceiver. In reality there is only perception without any perceiver (US-Prose 2.75, 77, 79). The reflection which pervades the mind, and the notional perceiver of integrated experience; both are appearance (*AbhAsa*) of one and the same entity - the *Atman*. (In post-*sha.nkara vivaraNa* tradition

time, and *vRRitti* takes place. Generally, in inferential or memorative experience this coincidence and hence the immediacy is missing; such an experience is said to be the 'mediate' experience.

Do perceived objects have existence independent of individual perceptions? According to one view, "world exists independent of its being perceived" [*sRRiShTi – dRRiShTi vAda*], that is to say, there are 'material objects' [*bhoutika padArtha*] constituting the Universe independent of their being perceived.[72] In post–*sha.nkara* Advaita tradition such objects are explained by postulating 'primal Ignorance' [*mUlAvidyA*] which is the material cause of the Universe and which brings forth the manifest 'names and forms' [*nAmarUpa*–s]. The primal Ignorance is one (or manifold) but its manifestation in individual souls in the form of 'derived ignorances' [*tUlAvidyA*–s] are many and they cause subjective illusions. The reality grade of both these types is said to be indeterminate to sustain causality as well as non–duality.[73]

There is also another view; "world exists only if it is perceived" [*dRRiShTi – sRRiShTi vAda*].[74] This view leads to "Single Soul Theory [*ekajIva vAda*]"

however, the reflection is real). The false notion of perceivership created in the mind is known as I-notion (*aham pratyaya, ahaMkAra* or *aham*). The *vRRiti* (experience) is always changing; it is the mediate experience of *Atman* or *chit* as *AbhAsa* (*chidAbhAsa*). When qualitative component (qualia) is removed from the perception, what remains is substratum, or immediate and direct perception, which is nothing but Awareness (*Atman*) appearing as *chidAbhAsa* (Also, see 3.3)

72 Though Advaita's overall position is idealistic; *sha.nkara* at times, moves towards realistic monism. In BSBh, he acknowledges that empirical knowledge (*GYAna*) depends on existing things (*vastu-tantra*) and not on injunctions (*chodanA-tantra*), or on cognizer (*puruSha-tantra*) (BSBh 1.1.4). Here, *sha.nkara* accepts objective reality independent of subjective cognition. He refutes *yogAchAra* position which sees no difference between knowledge and the object of knowledge (BSBh 2.2.28-29). There he asserts cognition-independent existence of external objects and distinguishes between dream and waking state to stress the empirical reality of objects perceived in waking state. However, at other places *sha.nkara* and *gauDapAda* claim the world to be unreal as a foam, as a mirage, as a dream, or as a magic show. Specifically, in GK/GKBh 3.29-31 the equivalence between waking and dream state is sought to be established by noting that duality exists only in mind in both the states. In US 16.34, 'external' empirical objects are equated with dream objects. This dichotomy of views arises due to two different standpoints from which *sha.nkara* argues.

73 According to *sureshvara* (NS 2.44-45), the objects of Awareness cannot be shown to exist independent of Awareness nor are they identical to Awareness, for then they would not be perceived at all. The ontological status of the world from ego onwards is indeterminable. Duality is not real; it is only an appearance (*mithyAsiddha*).

74 The earliest extant text to which this view is traced is *brahma-siddhi* of *maNDana* (ref S. N. Dasgupta, 6.3.5, vol 2, page 84) though in GK too elements of this view can be found. *brahma-*

which avoids concept–ualization of multiple creators and fragmented reality. Here *ekajIva* [Single Soul] with the adjunct called *mAyA*, perceives and sustains totality of the Universe in His waking, dreaming, and sleeping states in the name of *vaishvAnara, hiraNyagarbha,* or *Ishvara*. He directly perceives the Universe as *vyAvahArika sattA* (primary illusion); while subjective perceptions of 'other' *jIva*–s are His *prAtibhAsika sattA* (secondary illusion). He is thus omnipresent and omniscient. The manifold world and subjective cognitions are his mind states (*vRRiti*–s). There is an opinion that *dRRiShTi–sRRiShTi–ekajIva vAda* is more compatible with the monistic position of older UP.

Nature of knowledge: Empirical level is an interplay of *nAmarUpa* and *karma* (BU 1.6.1) suggesting world–process to be an ever changing 'flux in motion'. Cognitive processes of individual psychic apparatus are part of the world–process. They are of two types: sensory (*indriyajanya*) and non–sensory (*indriyAjanya*). The later type is related to ego (agony, pleasure, pride, desire etc), to intellect (inference, abstraction etc), and to memory (storage, retrieval) which acts as a glue connecting various cognitive states. Since *manas* is the main instrument of cognition; ego, intellect, and memory are sometimes considered to be modes or modifications of *manas.* When Self (*Atman*) is reflected in intellect (*buddhi*) – that is when Self is superimposed on intellect, it appears to be 'conscious' and is called as knower (*GYa*, ज्ञ) (US 18.65–68). This ज्ञ gives the basic notion of ego or *aham* (empirical subjectivity, or empirical self) – that of individual's existence in the form of mind–body complex. Ego is reinforced over the time by innumerable 'superimpositions' of 'me and mine' (as also of 'not me' and 'not mine') on the 'basic superimposition of Self and not–Self' (ज्ञ). Seeker tries to reverse this process to dissolve the ego and "realize the Self" (see 2.4, 2.5 etc.).

Advaita tradition sets Self–realization as its goal with the implicit

---

siddhi says, it is the individual persons (*jIvAH* in plural) who by their own individual Ignorance (*svAvidyayA*) create for themselves on the changeless *brahman* the false world appearance.

assumption that there exists cognitive states (*vRRitti*–s) which: (a) do not consolidate the ego; or (b) are conducive to the dissolution of ego and realize the Self.[75] Unlike some other Indic Schools, Advaita does not consider knowledge to be an action (activity). Knowledge is neither an action in itself nor does it cause any action (*kriyA*, *karma*) and the resultant bondage (*karmaphala*), if ego–building states are removed from its ambit. Such ego–less knowledge, though it is in the form of *vRRitti–GYana,* is capable of transcending itself to *sAxi–GYAna*.[76] *GYAna* then becomes an epistemic–axiological concept and *"sat–chit–Ananda"* becomes the "ontologic–epistemic–ethic" unity.

In Advaita, intellect is a mode of mind which 'reflects' Self and creates the notions of ego (*aham*) – *GYa* (knower), *kartRRi* (doer), and *bhoktRRi* (enjoyer). This ego is said to be the cause of bondage and as such the *GYa* itself operates in the realm of Ignorance. Although all empirical knowledge is relative and hence technically is a mode of metaphysical Ignorance, its moral content and its ability to transcend itself to absolute Knowledge can be gaged on the scale of its subjectivity. Subjectivity (ego), or rather its dissolution, becomes an ordinal measure of axiological advancement. Selfless work (*niShkAma–karma*), four–fold means (*sAdhana–chatuShTaya*), purified mind (*chitta–shuddhi*), equanimity (*samatva*),

---

75 Advaita identifies these natural dispositions as *sAttvika vRRitti-s* by adapting the *sA.nkhya* categories of *sattva* (purity), *rajas* (activity), and *tamas* (inertia) according to their decreasing moral order and increasingly deformed subjectivity viz. knower-ship, doer-ship, and consumer-ship. In general; *sattva*, *rajas*, *tamas* have ethic as well as epistemic and ontologic content that constitutes Ignorance (VS 34: अज्ञानं तु - सदसद्भ्यामनिर्वचनीयं 'त्रिगुणात्मक' ज्ञानविरोधि भावरूपं) in matrix with perceptual elements (*tanmAtra*-s). The *sAttvika vRRitti* is ego-less in a processual sense – it does not add to the existing ego and is conducive to Knowledge. In BG, such ego-less knowledge manifests itself as *sattva* (serenity) in Ch-14, as *daive-saMpat* (divine attributes) in Ch-16, as *sAttvika shraddhA* (pure conviction) in ch-17, and as *samatva* (equanimity) in many of its other Chapters. It leads to the ultimate Knowledge which is 'auspicious' (*shivam*) (MaU 7) and 'supreme purifier-ennobler' (*param pAvanam*, *pavitram paramam* (US 16.71, US 17.85). The purifying (moral) content of 'ego-less knowledge' (*GYAna* [ज्ञान]) – its ennobling ability to be conducive to Self-realization and Liberation is celebrated in *gItA*: "Nothing exists here as purifying as Knowledge" (न हि ज्ञानेन सदृशं पवित्रमिह विद्यते)".

76 Buddhist and *mImAMsA* Schools consider knowledge to b*e an* 'activity'. In *Advaita,* knowledge not being an activity do not create *karma*-bindings (*karmaphala*). However, ego-centric knowledge (*vRRitti*-s related to desire, lust, avarice etc), though not in itself an activity, leads to *karma* and associated *karmaphala*. (see 4.2, 4.3); this binding does not exist in ego-less knowledge. So, ego-less knowledge, though *vRitti-GYAna,* can transcend into absolute Knowledge.

liberation–in–life (*jIvanmukti*), steady–wisdom (*sthita–praGYA*) etc are all axiological–moral concepts that represent the state of dissolution of ego to various degrees (see 4.2, 4.3). The *jIvanmukta* retains the minimal level of subjectivity (ज्ञ) to maintain essential empirical procedures (*loka–vyavahAra*) without any supernatural powers.

2.3.2 **Constancy** suggests that Reality be eternal; it should never change.[77] This implies that both intrinsic (subjective, internal, immeasurable) and extrinsic (objective, external, measurable) properties of the Real entity should never change. In Advaita, perception is a 'state of mind' [*vRRiti*] corresponding to the object being perceived. It changes from time to time. Similarly, we are reasonably sure that extrinsic properties too change in space and time. We can objectively measure and subjectively cognize the extrinsic properties and their changes. This all pervasive empirical changeability suggests that both intrinsic and extrinsic properties are *mithyA.*[78] From Advaita point of view, all properties are objective since they can be empirically cognized or conceived. That which is objective is *mithyA*; it is limited by time, space and causality. Criterion of constancy thus demands limitlessness or infinitude. It points towards an attributeless description of Reality.[79] Identity of the perceiving subject (inmost Self) conforms to this reality – Its existence cannot be denied and It cannot be quantified or qualified (see 2.8(3)). It is attributeless, though It appears to be attributed by 'Nescience' (see 2.4). Constancy thus leads us to the absolute Being which however, cannot be distinguished from the non–Being both being attributeless. We then have to turn to causality to differentiate between the two.

2.3.3 **Causality** criteria of Advaita distinguishes Being from non–Being by figuratively attributing efficient and material cause of the phenomenal world to pure Being. The 'becoming' world then is neither real nor unreal. It

77 TUBh 2.1.1, GK 2.6, GK 4.31.
78 This term is used for a reality which is sublated; which is secondary in relation to the Absolute.
79 As in BU 3.8.8; KU 1.3.15, Ma 7. This is scriptural support for acosmic (*nirguNa*) *brahman*.

is not real because it changes; it is not unreal because it is experienced. However, the terms like Being, Existence etc are only labels; *brahman* is beyond words, sense perception, and mental conception.

Causality theory of Advaita is similar to *satkAryavAda*[80] of *sA.nkhya* School[81] where effect preexists in a cause as a potentiality. Effect is non-different than the cause in the cause-effect [*kAraNa-kArya*] relationship. It is just an expression and appearance [*nAma-rUpa*]; it is *mithyA* or of a secondary reality. The first 'provisional' cause of creation is *brahman* (BSBh 1.1.2, TU 2.7.1). The creation (cosmos), being an effect, is only an 'illusory appearance' [*vivarta*]. Hence, sometimes from relative view-point, Advaita's creation is known as *vivarta vAda*. Since effect is *mithyA*, creation is *mithyA* too. At the absolute level *vivarta* does not exist. There is no creation and no creator; only *brahman* exists. In GK[82] this is declared in a telling manner:

- Like a dream and a magic are seen, and just as mirage city is seen in the sky, so is this universe seen by those who are well versed in UP.
- There is no cessation, there is no origination, no one is bound and no one strives (to be free), no one desires liberation. This is the ultimate truth.

sha.nkara's commentary on CU 6.2.1-2 explains his stand on Creation as also his critique of the positions of *naiyyAyika*-s (Logicians) and

80 Its adaptation in Advaita may be called *satkAraNa vAda.* (ref 7.3(5): vol-1 page 258)

81 This is an Indic dualist School based on two primal principles: transcendental *puruSha* and material *prakRRiti*. The later principle is analogous to *jadAtmikA mAyA* or *bhAvarUpa avidyA* of Vedanta.

82 GK 2.31-32. There is similarity between these verses, and verses in *nAgArjuna*'s *mUla-mAdhyamaka kArikA* [MMK] (7.34, 25.1-2). (See VC 569-74 for similar verses in a text of post-*sha.nkara* Advaita). The collaborative spirit between Vedanta and *mAdhyamaka* of that time is clear when GK 4.5 approves *bauddha ajAtivAda* (non-origination). GK 4.22 offers similar version echoing MMK 21.13, 1.1, and 1.7. If however, the word *jAti* is interpreted as 'generic attributes or class (of names and forms)' and not as 'origin' then the *ajAti* is akin to *sha.nkara*'s 'unseparated, unevolved name and form' (*avyAkRRita nAmarUpa*) of US (prose 1.18), which is a figment of Ignorance and is the germinal power [*bIjashakti*] of universe (BSBh 2.14.1). GK has some commonality with the language and ideas of *bauddha* literature. GK however, does not leave the thread of *Atman* as undifferentiated Consciousness which is the ground of all changing phenomenon. MMK's *ajAtivAda* is based on '*pratItyasamutpAda'* (dependent origination) while GK's *ajAtivAda* is based on *Atman.* That *ajAtivAda* was part of mainstream KA is clear from its reference in *amRRitabindu* 10, VC 574, and PD 6.235. Its another more archaic formulation is in BG 2.16 which is echoed in US 19.8.

mAdhyamaka–s (Buddhists). According to Logician an effect does not remain inherent in its cause, it is altogether a new creation. The cause loses its former identity and becomes non–existent as it were, and from that non–existence the product emerges as a new creation. Logicians believe in both existence and nonexistence. According to Buddhist (*mAdhyamaka*), nothing exists before its production. There is no pure being (Existence) or non–being (Non Existence). There is only incessant change (Becoming) without any permanent identity. For the Buddhist, only change is real, though it is not the absolute truth. It is governed by the law of 'Dependent Origination'.[83]

All these positions are axiomatic from their respective standpoints: *vedAntin* assigns reality only to 'being' (*brahman*) and follows a modification of *satkAryavAda* (apparent origination in Existence); Buddhist assigns reality to only 'becoming' and follows *pratItyasamutpAda* (interdependent origination); while Logician assigns reality to both 'being' and 'non–being' and follows *asatkAryavAda* (origination in Non–Existence).

2.3.4 **Completeness** criterion merges ontology, epistemology and eschatology. The Knower becomes *brahman*; there is no duality and there is nothing more to be known or gained.[84] The *brahman* (Self) is the substratum of the superposition of Universe, non–dual, self–evident,

83 Effect is not a manifestation of the cause but a conditional occurrence of a consequent event. Each state of Becoming is dependent on cause as well as factors external to the cause but immanent in the World. Thus the next momentary reality is dependent on the previous state as well as external conditions. This Law of Becoming is termed as '*pratItyasamutpAda*' or 'dependent origination'. (Also, see 5.2.1: appx. (B))

84 BU 1.4.9: Through the Knowledge of *brahman* we shall become all (*brahman*); BU 2.4.5: By knowing This (Self) everything is known; BU 2.4.6: This all is this Self; BU 2.4.14: Knowing to which all this is known; CU 3.14.1: Verily, all this is *brahman*; BG 7.2: Knowing which nothing more here remains to be known; BG 7.7: Beyond Me there is naught; BG 7.19: all this is *vAsudeva* (*brahman*); BG 8.21: They call Him the supreme Goal; MU 1.1.1: *brahman* is basis of all knowledge. MU 3.2.9: Any one who Knows *brahman* becomes *brahman* indeed; KU 1.3.11: He is the highest goal; KU 2.3.9: Those who Know Him become immortal (*brahman*); KU 2.3.8: Any one who becomes a Knower thus (like *nachiketA*) of the indwelling Self attains *brahman;* TU 2.1.1: The Knower of *brahman* attains the *brahman*.

independent, and complete in itself.[85] In a way this criterion includes all other criteria; it is the basis of 'realizing' *Atman* (= *brahman*) as the sole purpose of Vedanta.[86]

2.4 Superimposition: *sha.nkara* describes Self as self–luminous [*svayaMjyoti*]. It reveals Itself after removal of the Ignorance which is the root cause of duality. He advises to eliminate the difference between the known (object) and the knower (subject) by removing the superimposition of erroneous empirical knowledge. The concept of superimposition [*adhyAsa*] [अध्यास] is one of the key concepts of *shA.nkara* Advaita; it is explained in his preamble to BSBh[87] known as *adhyAsa–bhAShya*. Here, he states the the learned view that considers superimposition of non–Self (object) on the inmost Self (subject) is Ignorance [*avidyA*]; and the ascertainment of the nature of real entity by separating the superimposed thing from it is called Knowledge [*vidyA*]. Since all the empirical transactions are based on subject–object relationship based on 'superposition' and since this superimposition is nothing but Nescience; ontology of superimposition assumes an epistemological purport. The otherwise fragmentary concept of Ignorance becomes a vehicle for the unification of the ontology and epistemology of Advaita. The entire *adhyAsa–bhAShya* is produced here:

(Preamble starts here): It is a matter not requiring any proof that the object and the subject[88] whose respective spheres are the notion of the 'Thou' (the Non–Ego) and the 'Ego,' and which are opposed to each other as much as

---

85 Pai 1.2: 'complete in all respect' [*paripUrNam*]; CU 6.2.1: one only, non-dual [*ekamevAdvitIyam*]; VP (Ch-7, page-155): 'substratum of the superimposition of Universe' [*jagadadhyAsAdhiShThAnatvam*]; BUBh 4.3.23: self-luminous [*svayaMjyoti*]; US 11.11: self-effulgent [*svayaMprabhA*]; US 18.203: self-evident [*svataH pramANaka*]; US (prose) 2.93: self-established, independent [*svataH siddha*]; VC 225: pure [*vishuddham*], supreme [*param*]; BUBh 5.1.1: It is complete and unconditioned. All these aspects are part of *brahman*'s completeness (*paripUrNatva*) and independence (*svAtantrya*).

86 In US 17.4 *sha.nkara* says "There is no other attainment higher than that of *Atman* (= *brahman*) for the sake of which exist words of the Veda, *smRRiti*-s, as well as Actions". In US 17.9 he says, "The sole purpose of Veda is to Know (*brahman*) and understand the oneness of *Atman* (and *brahman*) as contained in one sentence (such as "तत्त्वमसि" or "अहम् ब्रह्मास्मि" etc.)

87 Translated by George Thibaut, The Sacred Books of the East, vol. 34 edited by F. Max Muller (Oxford: The Clarendon Press, 1890, 1896). Also, check Ref 7.1(11).

88 Object: non-Self or matter [*bhoutika padArtha*], and Subject: Self (*sAxichaitanya* or Consciousness)

darkness and light are, cannot be identified. All the less can their respective attributes[89] be identified. Hence it follows that it is wrong to superimpose upon the subject--whose Self is intelligence,[90] and which has for its sphere the notion of the Ego--the object whose sphere is the notion of the Non-Ego, and the attributes of the object, and vice versa to superimpose the subject and the attributes of the subject on the object. In spite of this it is on the part of man a natural procedure--which has its cause in wrong knowledge--not to distinguish the two entities (object and subject) and their respective attributes, although they are absolutely distinct, but to superimpose upon each the characteristic nature and the attributes of the other, and thus, coupling the Real and the Unreal, to make use of expressions such as 'That am I,' 'That is mine.'--But what have we to understand by the term 'superimposition?'--The apparent presentation, in the form of remembrance, to consciousness of something previously observed, in some other thing.

Some indeed define the term 'superimposition' as the superimposition of the attributes of one thing on another thing.[91] Others, again, define super-imposition as the error founded on the non-apprehension of the difference of that which is superimposed from that on which it is superimposed.[92] Others, again, define it as the fictitious assumption of attributes contrary to the nature of that thing on which something else is superimposed.[93] But all these

89 Subject is characterized by sentience or qualitative experience while object which is bound by space, time, and causality is deemed to be 'contextually' non-sentient.

90 Simple (undifferentiated) consciousness.

91 Such as when a nacre (Mother-of-Pearl) is mistaken for silver, the nacre is mentally connected with the image of silver memorized in the mind due to error in cognition in the form of supernormal connection with silver (*anyathA-khyAti* of *nyAya* School) or in the form of false externalization of subjective idea (*Atma-khyAti* of *yogAchAra* School). In both these cases the superimposed object is said to be real, however, in *madhva*'s *dvaita,* which otherwise follows the lead of *nyAya*, the superimposed object is said to be unreal (*abhinava-anyathA khyAti*). This seems to be in counter-position to *Advaita*'s *sadasavilaxaNa anirvachanIya khyAti* by equating *mithyA* with *asat* and holding that *asat* (unreal) can be experienced. This is because *madhva* holds that 'cognition of the unreal' (*asat-pratIti*), 'cognition of the illusory' (*mithyA-pratIti*), and 'cognition of the absent or non-existent' (*abhAva-pratIti*) are one and the same. (Ref. “Perceptual Error – The Indian Theories” by Srinivasa Rao, Pub. University of Hawai Press (1998)).

92 Such as the *akhyAti* view of *prabhAkara* which holds that nacre-silver type confusion is essentially a sequence of two cognitions – partial perception of nacre immediately followed by memory of silver. *prabhAkara* refuses to call any of them as erroneous cognition and holds that confusion arises due to inability to discriminate between two types of cognition (*asaMsargAgraha*). As against this *bhatta* (*mImAMsA* School) holds that confusion is due to 'wrong synthesis' (*saMsarga-graha*). This later view is known as *viparIta khyAti*. (Ref. 7.3(6): p315-317).

93 Such as *asatkhyAti* view of *mAdhyamaka* where unreal silver appears in place of unreal nacre.

definitions agree insofar as they represent superimposition as the apparent presentation of the attributes of one thing in another thing.[94] And therewith agrees also the popular view which is exemplified by expressions such as the following: 'Mother-of-pearl appears like silver,' 'The moon although one only appears as if she were double.' But how is it possible that on the interior Self which itself is not an object there should be superimposed objects and their attributes? For every one superimposes an object only on such other objects as are placed before him (i.e.in contact with his sense-organs), and you have said before that the interior Self which is entirely disconnected from the idea of the Thou (the Non-Ego) is never an object. It is not, we reply, non-object in the absolute sense.[95] For it is the object of the notion of the Ego, and the interior Self is well known to exist[96] on account of its immediate (intuitive) presentation. Nor is it an exceptionless rule that objects can be superimposed only on such other objects as are before us, i.e. in contact with our sense-organs; for non-discerning men superimpose on the ether, which is not the object of sensuous perception, dark-blue color. Hence it follows that the assumption of the Non-Self being superimposed on the interior Self is not unreasonable. This super-imposition thus defined, learned men consider to be Nescience [*avidyA*],[97] and the ascertainment of the true nature of that which is

---

94 Along with this general position, some *vedAntin*-s also subscribe to *anirvachanIyakhyAti* (ref: *IShTasiddhi* of *vimuktAtman*) where erroneous cognition is said to be indescribable or indeterminable. *sA.nkhya* view known as *sadasat-khyAti* however, sees the same thing as real and unreal in two different conditions (view of *kapila)* or sees united cognition of real and unreal object (view of *aniruddha*); while *sat-khyAti* or *yathArtha khyAti* of *rAmAnuja* treats both nacre and silver as real because silver has cognate elements of nacre. Falsity of perception, according to *rAmAnuja* lies not in the unreality of the object but in its failure to serve any practical purpose.
The various theories of perceptual error are classified in four groups: (1) theories where the superimposed object is real (*sat-khyAti vAda*) such as *nyAya*'s *anyathA khyAti*, *yogAchAra*'s *atma-khyAti*, *kumArila bhatta*'s *viparIta-khyAti*, *prabhAkara*'s *a-khyAti*, and *rAmAnuja*'s *yathArtha-khyAti*; (2) theories where the superimposed object is both real and unreal (*sadasat-khyAti vAda*) such as *sA.nkhya* view of both *kapila* and *aniruddha*; (3) theories where the superimposed object is unreal (*asat-khyAti vAda*) such as *mAdhyamaka*'s *asat-khyAti* and *madhva*'s *abhinava-anyathA-khyAti*; (4) superimposed object is neither real nor unreal (*sadasadvilaxaNa khyAti vAda*) such as *anirvachanIya-khyAti* of Advaita-Vedanta.

95 This objectification of Self due to which 'super-imposition' [*adhyAsa*] occurs is a point of debate in Advaita. Superimposition seems paradoxical due to reciprocal dependence and infinite regress involved in the process. Here *sha.nkara* seems to take *adhyAsa* as an axiomatic presupposition. He calls *adhyAsa* as natural procedure (*naisargika lokavyavahAra*).

96 The Self identification occurs in all souls irrespective of their lack of knowledge or understanding.

97 Here Ignorance (*avidyA*) itself is defined as 'super-imposition' (*adhyAsa*). There is another more established view in the tradition which extrapolates *sha.nkara*'s other commentaries and sees super-imposition as the product of Ignorance. In this view Ignorance is of three types viz. (1) non-

(the Self) by means of the discrimination of that (which is superimposed on the Self), they call Knowledge [*vidyA*]. There being such knowledge (neither the Self nor the Non–Self) are affected in the least by any blemish or (good) quality produced by their mutual superimposition. The mutual superimposition of the Self and the Non–Self, which is termed Nescience, is the presupposition on which there base all the practical distinctions––those made in ordinary life as well as those laid down by the Veda––between means of knowledge, objects of knowledge (and knowing persons), and all scriptural texts, whether they are concerned with injunctions and prohibitions (of meritorious and non–meritorious actions), or with final release. –– But how can the means of right knowledge such as perception, inference, &c., and scriptural texts have for their object that which is dependent on Nescience? –– Because, we reply, the means of right knowledge cannot operate unless there be a knowing personality, and because the existence of the latter depends on the erroneous notion that the body, the senses, and so on, are identical with, or belong to, the Self of the knowing person. For without the employment of the senses, perception and the other means of right knowledge cannot operate. And without a basis (i.e. the body) the senses cannot act. Nor does anybody act by means of a body on which the nature of the Self is not superimposed. Nor can, in the absence of all that, the Self which, in its own nature is free from all contact, become a knowing agent. And if there is no knowing agent, the means of right knowledge cannot operate (as said above).

Hence perception and the other means of right knowledge, and the *vaidika* texts have for their object that which is dependent on Nescience. (That human cognitional activity has for its presupposition the superimposition described above), follows also from the non–difference in that respect of men from animals. Animals, when sounds or other sensible qualities affect their sense of hearing or other senses, recede or advance according as the idea derived from the sensation is a comforting or disquieting one. A cow, for instance, when she sees a man approaching with a raised stick in his hand, thinks that he wants to beat her, and therefore moves away; while she walks up to a man who

---

cognition (*agrahaNa*), (2) wrong-cognition (*viparIta-grahaNa*), (3) uncertain-cognition (*saMshaya*). Non-cognition is the root (*mUla*) of the other two types which are 'variously' defined as super-imposition. In this causal sense root-Ignorance is said to be substantial (*bhAvarUpa*) though only 'relatively existent' (*mithyA*).

advances with some fresh grass in his hand. Thus men also––who possess a higher intelligence––run away when they see strong fierce–looking fellows drawing near with shouts and brandishing swords; while they confidently approach persons of contrary appearance and behavior. We thus see that men and animals follow the same pattern with reference to the means and objects of knowledge. Now it is well known that the procedure of animals bases on the non–distinction (of Self and Non–Self); we therefore conclude that, as they present the same appearances, men also––although distinguished by superior intelligence––proceed with regard to perception and so on, in the same way as animals do; as long, that is to say, as the mutual superimposition of Self and Non–Self lasts.

With reference again to that kind of activity which is founded on the Veda (sacrifices and the like), it is true indeed that the reflecting man who is qualified to enter on it, does so not without knowing that the Self has a relation to another world; yet that qualification does not depend on the knowledge, derivable from the Vedanta–texts, of the true nature of the Self as free from all wants, raised above the distinctions of the *brAhmaNa* and *xatriya*–classes and so on, transcending transmigratory existence. For such knowledge is useless and even contradictory to the claim (on the part of sacrificers, &c. to perform certain actions and enjoy their fruits). And before such knowledge of the Self has arisen, the *vaidika* texts continue in their operation, to have for their object that which is dependent on Nescience. For such texts as the following, 'A *brAhmaNa* is to sacrifice,' are operative only on the supposition that on the Self are superimposed particular conditions such as caste, stage of life, age, outward circumstances, and so on. That by superimposition we have to understand the notion of something in some other thing we have already explained. (The superimposition of the Non–Self will be understood more definitely from the following examples.) Extra–personal attributes are superimposed on the Self, if a man considers himself sound and entire, or the contrary, as long as his wife, children, and so on are sound and entire or not. Attributes of the body are superimposed on the Self, if a man thinks of himself (his Self) as stout, lean, fair, as standing, walking, or jumping. Attributes of the sense–organs, if he thinks 'I am mute, or deaf, or one–eyed, or blind.' Attributes of the internal organ when he considers himself

subject to desire, intention, doubt, determination, and so on. Thus the producer of the notion of the Ego (i.e. the internal organ) is superimposed on the interior Self, which, in reality, is the witness of all the modifications of the internal organ, and vice versa the interior Self, which is the witness of everything, is superimposed on the internal organ, the senses, and so on. In this way there goes on this natural beginning--and endless superimposition, which appears in the form of wrong conception, is the cause of individual souls appearing as agents and enjoyers (of the results of their actions), and is observed by every one.

With a view to freeing one's self from that wrong notion which is the cause of all evil and attaining thereby the knowledge of the absolute unity of the Self the study of the Vedanta-texts is begun. That all the Vedanta-texts have the mentioned purport we shall show in this so-called *shArIraka-mImAMsA*. (Preamble ends here).

2.5 **Attribution-Retraction**:[98] *sha.nkara* does not accept injunctions for KT, and mentions a traditional method followed by his illustrious predecessors: that of 'Attribution-Retraction' [*adhyAropa–apavAda*]. This method with its variations is analyzed by modern scholars such as Swami *satchidAnandendra* (ref 7.3(10)), Richard De Smet, Anantanand Rambachan, and Michael Comans (ref 7.3(11)).

The ultimate reality according to Vedanta, is super sensuous and beyond words, beyond the comprehension of mind (TU 2.4.1, 2.9.1). The ordinary language of nouns, verbs, adjectives, and adverbs can describe only the sense objects or a 'state of mind' [*vRRiti*] through subject-object relationship. Since *brahman* is neither of these, KT uses the language of negation coupled with indication [*laxaNA*]. The direct description that is supposed to come closest to the nature of *brahman* is "Existence-Consciousness-Bliss" [*sat-chit-Ananda*][99] or "Truth-Knowledge-Infinity" [*satyam-GYAnam-anantam*] (TU 2.1.1). Here these nouns are not

98 The method can be traced to BGBh 13.13, BUBh 4.4.25, BUBh 2.3.6, CUBh 3.14.2-4, CUBh 6.2.1, and GK 3.26. The word *adhyAropa-apavAda* appears in Pai 2.12 in more general sense as a method of realization.

99 Ref 7.2(3): *vedAntasAra* 2.33.

properties of the *brahman* but they indicate the essential nature of *brahman* co-referentially. These terms individually are negated by saying 'Not this, Not this' because there is no other more appropriate description than this: 'Not this' (BU 2.3.6). Even the Consciousness is negated (MAU 7), Existence is denied, and Reality is transcended beyond Being and non-Being by denying both (BG 13.12). One may wonder if this perpetual negation ultimately will result in 'absolute non-existence' [*shUnya*] – that of denial of substratum reality leading to *mAdhyamaka* position. *sha.nkara* asserts that this need not be the case; there has to be an unnegated substratum otherwise what is being negated would assume reality.[100] He says: as (the Self) cannot be negated, it is left as the remainder (by way of) 'Not this, Not this' so that it (Self) becomes known,[101] and further: 'Not this, Not this' negates all that is superimposed on Self, along with the mind itself (US 18.25). Obviously this attribution-negation has to happen in such a way that negation process is properly guided. Various indicators are used to guide the negation. These indicators through their indicative (implied, secondary) meaning provide the context in which the search for *brahman* takes place.

sha.nkara uses this method in TUBh while discussing the nature (notion) of *brahman* which is indicated (superimposed) by the words Truth [*satyam*], Knowledge [*GYAnam*], and Infinity [*anantam*]: The word *satya* by definition negates all things that change. The word *GYAna* indicates *brahman* to be sentient and at the same time non-agent. It is non agent when used co-referentially with *GYAna* and *ananta* because *anantatva* [infinitude] rules out agent-ship of knowledge as agent has to be separate from both knowledge and instrument of knowledge and infinity does not brook separateness. When all three words are used co-referentially then *brahman* is indicated by unchanging sentience or undifferentiated

100 BSBh 3.2.22. This argument is based on the assumption that there has to be unchanging acosmic substratum which is both efficient and material cause of the universe as taught by *shruti*. However, *mAdhyamaka* denies this substratum assuming the '*madhyama mArga*' (middle way: neither 'being' nor 'non-being' but 'becoming without any substratum').

101 US (metrical) 2.1

awareness. This then is supposed to become identical with pure Being without change and boundaries. The person who goes through the guideposts of *laxaNA*–s thus comes closer to the intuition when he[102] uses their secondary meanings along with other superimposed attributes and their implied negation. *sha.nkara* argues that here the 'primary meaning' [*vAchyArtha*] of the words 'truth' (factuality) and 'knowledge' (understanding) is not used 'primarily' while describing the *brahman.* Still the nature of *brahman* can be intuited because the words *satya* etc. on account of their being co–referential, are mutually restricted (adjusted) and thereby distinguish *brahman* from the literal meaning of the word *satya* etc. and direct the mind towards *brahman*. Though the terms such as 'undifferentiated Awareness' may come close to the identity of *brahman, sha.nkara* still insists that this is not the exact definition of *brahman*. Any term either alone or used in conjunction with other terms like Being, Infinity etc. will only be approximate description of *brahman*. These words are in reality limiting adjuncts of mind and body (KeUBh 2.1) and they are used as indicators in contextual manner. (Also see 2.7).

It is believed that UP not only teach the existence of *Atman = brahman*, but also teach how to realize the Self. The method of *adhyAropa–apavAda*[103] is considered by many to be the main method of Knowledge. Operationally this method is used for purifying the mind. The core of such method is to use guided superimpositions (*saMskAra*–s) to negate unwanted impressions, tendencies and habits (see 2.8(10)).

2.6 **Continuity–Discontinuity**: An exegetical scheme in the form of agreement [*anvaya*] and contrariety [*vyatireka*] has been discussed by *sha.nkara* (US 18.96–97, 18.191) and more prominently by *sureshvara.*[104] In its modified general form, this scheme can be seen as a logical method

---

102 In all through this note, he = she = it = embodied Self.

103 VS-31 mentions *adhyAropa-apavAda-nyAya*, a method which is part of Teacher's instructions. It is the removal (*apavAda*) of superimposition (*adhyAropa* = Ignorance) to attain Knowledge.

104 In addition to number of references of *anvaya-vyatireka* in NS; it is also referred in TUBhV 2.vv 335, 656, 714, 715; TUBhV 3.vv 8, 9, 11, 19, 30; BUBhV 1.4.vv 64, 1060, 1345, 1386, 1387; BUBhV 2.1. vv 167, 170, 173; BUBhV 2.4.vv 107, 114; BUBhV 3.5.vv 179, 181. (Ref 7.3(11)).

to find out the dependency relation between two entities by juxtaposing their continuity and discontinuity. While doing so it can apply the criteria of cognition, causality, and constancy to the entity under consideration. Consequently, four generic types of *anvaya–vyatireka* reasoning are identified based on: (1) subject [seer or *dRRik*] and object [seen or *dRRishya*], (2) cause [*kAraNa*] and effect [*kArya*], (3) perceptional universals and sensory particulars, and (4) common substratum and perishable adjuncts.

As illustrated in *dRRik–dRRishya* analysis of 2.8(3) the pure subject is approached by successively discarding whatever that can be objectified, for what can be objectified cannot be pure subject. Here, Awareness in the role of pure subject persists in the wake of changing states of body–mind complex and in the sublatable states of relative experience (refer 2.8(4 & 5)). The second reasoning is illustrated in 2.8(2) where *brahman* is the only eternally independent entity and everything else is dependent on It as Its effect and hence transitory in nature. The third reasoning observes that the individual changing perceptions cannot exist without the ever present perceptional universals which themselves are superimpositions and need to be negated to reveal the substratum of *brahman* (refer 2.8(6)). The fourth reasoning shows by using the metaphor of pots and temples that the common material cause (earth or clay) and universal base (*AkAsha* or space) persists through the particularized names and forms and their changing states (refer 2.8(8)).

As seen earlier, exegetical application of *adhyAropa–apavAda* and *anvaya–vyatireka* themes is available in the literature of *sha.nkara* and *sureshvara. sureshvara* strengthened it by 'normalization' (NS 3.3) (Also, see 2.7). In general, however, *post–sha.nkara* development of Advaita was guided more by the defense of Advaita doctrines against the arguments of rival competing Schools. In the process traditional methods took back seat and dialectical polemics came to the fore.[105]

105 Such as in *khaNDana-khaNDa-khAdya* of *shrIharSha, nyAya-makaranda* of *Anandabodha, tattva-*

2.7 Method of Indications: The sentential meaning, according to Advaita, is threefold: primary meaning [*vAcyArtha*]; implied secondary meaning or indication [*lAxyArtha*]; and suggested tertiary meaning or hint [*vya.ngyArtha*]. The *lAxyArtha,* also known as *laxaNA* is divisible into three groups: (a) 'exclusive indication' [*jahat–laxaNA*] such as in "There is a village on the Ganga" where the primary meaning Ganga is abandoned to give way to the implied meaning of its bank, (b) 'inclusive indication' [*ajahat–laxaNA*] such as in "Lamps entered through the door" where the word lamp also includes person or servant carrying the lamp. Thus in *ajahat–laxaNA* the whole of the *vAcyArtha* is retained and something more is included into it, and (c) 'exclusive–inclusive indication' [*jahat–ajahat laxaNA*] where qualified portion of the *vAcyArtha* is left out, and a portion of it is taken such as in the example of "That is this Devadatta." Here "That" refers to a thing qualified by the past time and (may be another) place, and "This" is qualified by the present time and place. Hence two adjectival pronouns referring to the past and the present apply contradictions. Therefore, by abandoning the incompatible indications of 'That' and 'This' the apparent inconsistency is removed, and both of them refer to the same identity, that of substantiative Devadatta.

Rejecting the first two *laxaNA*–s, later *vedAntin*–s accept the third *laxaNA* and apply it to the prime–sentence [*mahAvAkya*] "*tat tvam asi*" [Thou Art That] as an exegetical method. Here That is qualified by omniscience [*sarvaGYatva*] and Thou is qualified by 'inner organ' [*antaHkaraNa*]. The sentence however, indicates the identity of That and Thou in their essence, excluding the mutually incompatible elements. Since their essential characteristics viz. the 'cosmic consciousness' (That) and 'individual consciousness' (Thou) cannot be identical; the incompatible qualifiers 'cosmic' and 'individual' are abandoned to maintain the identity. This exegetical scheme can be seen as a part of general normalization

pradIpikA of *chitsukha,* Advaita-*siddhi* of *madhusUdana, chandrikA* of *brahmAnanda*. This polemics continued in 19th century (e.g. *vimarsha* of *rAmarAya*) and in 20th century (e.g. *shata-bhUshaNi* of *anantakRRiShNa*).

[*sAmAnyAdhikaraNa*] process where two things are equated by excluding their incompatible attributes and retaining their common−compatible attributes to reach the common substratum. In “Thou Art That” *Atman = brahman* is the common substratum of Thou and That.

2.8 Illustrations: Following schemes and metaphors discriminate between what is Real and what is relative to illustrate Advaita's metaphysical principles:

1. **Microcosm – Macrocosm Transference** [नर – वैश्वानर अध्यारोप][106]

   Microcosm – macrocosm theme has been propounded since *vaidika* times in various names of microcosms (*nara, jIva, vyashtI*) and macrocosm (*vaishvAnara, nArAyaNa, virATa, samaShTI, puruSha, shiva, Ishvara*). This schemes transfers the structure and properties of microcosms onto macrocosm equivalent of cosmic Being, an all pervasive single deity. This monotheistic−pantheistic form is to be negated to 'see' the Absolute as the substratum of both.

   In RV 10.90 and BU 1.1.1 the analogy between soul and Cosmic '*puruSha*' is sought to be established by transferring the microcosm properties onto macrocosm. In BU 1.2.1–7 the superimposition is described as the process of Creation whereby microcosm (the sacrificial horse) is related to cosmos. In MU 2.1.4 similar transference is seen. Microcosm – Macrocosm transference is the oldest monist theme of the Veda.

2. **Effect – Cause Discrimination** [*kArya−kAraNa viveka*] [कार्य – कारण विवेक][107]

   As stated earlier in 2.3, effect preexists in the cause as a potentiality.

---

106 Refer 7.3(6): M. Hiriyanna (1932) (Chapter 2: pages 55-60) for possible evolution of the identity *Atman = brahman* by seeking correspondence between individual and the World. Also, refer “Vedic origins of *karma*: cosmos as a man in ancient Indian myth and ritual” by Herman Wayne Tull, Pub. Sunny Press, 1989. Here, not only this anthropomorphic microcosmic-cosmic correspondence is discussed but the evolution of concept of *karma* is sought to be explained therefrom concentrating on *agnicayana* ritual of *shatapatha brA.*

107 See CU 6.1.4-6, 6.4, 6.2.1, BU 1.2.1, BSBh 2.1.14. The term *vivarta* and its implied illusoriness however, is not directly expounded in *pramANa* UP.

All 'names and forms' (*nAmarUpa*–s) are essentially effects and are no more than 'appearance' of the 'first cause' (*brahman*) similar to a rope appearing to be a snake in the darkness. This appearance is called *vivarta*; it is neither different from nor identical with *brahman* and as such is inexplicable. When the *vivarta* is negated by the cessation of Ignorance what remains is *brahman*.

Causality can be seen as dependency relation through *anvaya–vyatireka.* For example, The observation " X exists, Y occurs (*anvaya*) and X does not exist, Y does not occur (*vyatireka*)" is a cause–effect relationship. Though such relationships for material cause [*upAdAna kAraNa*], instrument cause [*sahakArI kAraNa*], efficient cause [*nimitta kAraNa*], and functional cause [*samavAya* or *vyApAra kAraNa*] etc. can be formulated, general dependencies are more complex as they involve multiple entities and their inter–dependence as well as external dependence. Given any set of interdependent entities it is possible to establish dependence on external entities and then include them in existing set to form a new expanded set. In principle, the limiting position of such an infinite expansion should map the totality of the Universe in space and time. Space and time themselves are not independent entities as they are dependent on empirical cognition; they are effect of Ignorance (superimposition)[108]. Only one totally independent entity (*brahman*) is postulated which is out–side the world processes and hence acosmic.[109] The process of forming and expanding the entity set by tracing dependencies[110] should trace the material cause of the Universe. *sha.nkara* conceives the unmanifested [*avyakta*] to be the seed [*bIja*] of the Universe. It is the essence of

108 Ref. 7.3(10): Ch 11.10; BUBhV 1.4.1452

109 In contrast, Buddhism's *pratItyasamutpAda* principle does not envisage any independent entity. In a certain sense causality and *anvaya-vyatireka* as described here can be seen as a method (*prakriyA*) that validates *pratItyasamutpAda* at the relative level to establish the postulate of *brahman* = *Atman.*

110 Dependencies can be traced and examined using laws of Science. Though these laws are *mithyA*; they can be useful as indirect means of knowledge like inference, postulation etc.

unmanifested (unevolved) name–and–forms[111] and the combination of all the powers of causes and effects (BUBh 4.1.2, 4.4.17). Elsewhere he says that the seed potency [*bIjashakti*] is of the 'nature of Ignorance' [*avidyAtmikA*] and is scorched (negated) by Knowledge (BSBh 1.4.3).

3. **Discrimination of Creation, Maintenance, Dissolution** [*"utpatti, sthiti, vilaya" viveka*] ["उत्पत्ति, स्थिति, विलय" विवेक][112]

The whole world is said to proceed from the *brahman*, is maintained and then dissolved in It. Figuratively, It is said to be the material as well as efficient cause of the world. The world in its original (unevolved or dissolved) state is seen as a seed [*bIja*] of *nAmarUpa* which is unmanifested [*avyakta*]. This *bIja* is seen as the material cause and associated with *saguNa brahman* or *Ishvara* it is also seen as the efficient cause of the Universe. This seed itself, on criteria of 'eternity' and 'causality', is a superimposition through Ignorance. It is negated to deny the reality of cosmos and to reach the absolute substratum, 'the one only without dual' [*ekamevAdvitIyam*] *brahman*. In reality there is nothing except *brahman* and all creation, sustenance and dissolution is *mithyA*.

There are three main ways of understanding creation in the Advaita tradition – *ajAti vAda*[113] (creation is *mithyA*) [अजाति वाद], *sRRiShTi–dRRiShTi vAda* (what has been created is perceived) [सृष्टि–दृष्टि वाद], and *dRRiShTi–sRRiShTi vAda*[114] (what is being created is perceived) [दृष्टि–सृष्टि वाद]. The first one is absolute view while other two are relative views. (Also, see 2.3 and 3.6.2).

Creation (of cosmos and souls) is a 'matter of fact' at the relative level

---

111 KU 1.3.11. The *avyakta* is not independent; *brahman* is the only totally independent reality.

112 TU 2.7, MU 2.2.12, BG 7.3-7, BS 1.1.2.

113 This is the corollary of "law of conservation of Absolute" "*nAsato vidyate bhAvo nAbhAvo vidyate sataH*": Being never ceases to exist and non-Being never comes into existence. (BG 2.16).

114 This view was promoted by *GYAnottama,* more prominently by *prakAshAnanda* and his disciple *nAnA dIxita,* and later by *kAshmIraka sadAnanda.* The origin of this view may be traced to *brahmasiddhi.* (ref. 7.3(5&17)).

and human mind seeks the cause of this fact. The *brahman* being acausal, another notional entity called *mAyA* [माया] [115] is conceived as the cause of the creation. *mAyA* however, cannot belong to *brahman* because *brahman* is attributeless; *mAyA* cannot exist because only *brahman* exists. Still, *mAyA*'s existence cannot be denied because its manifestation is experienced. So, *mAyA* is said to be inexplicable (*anirvachanIya*). The *vivaraNa* tradition identifies metaphysical Ignorance (*avidyA*) with *mAyA* which is said to have two powers: (1) projecting power (*vixepa shakti*) which projects (creates) the subtle bodies and cosmos, and (2) veiling power (*AvaraNa shakti*) which conceals the reality of *brahman* from the souls which operate at the relative level. *mAyA* thus acts both as the bridge and the insulator between relative level and absolute level adding to its inexplicable character.

4. **Subject – Object Discrimination** [*dRRik–dRRishya viveka*] [दृक् – दृश्य विवेक][116]

Empirical knowledge is seen as a process involving subject–object duality. In the 'sentient being' [*jIva*] the 'apparent mixing of subject and object' [*adhyAsa*] is (due to) Ignorance. The Knowledge of Self is the process of 'removing innumerable superimpositions' of the ego

---

115 *sha.nkara* is many time accused of borrowing this concept from *bauddha* philosophies; however its conception in its varied hues is as old as RV. This word occurs in 75 RV hymns. In UP, the word *mAyA* appears in BU (2.5.19), PU (1.16), SU (1.10, 4.9-10), Mai (4.2), and Pai (1.12). In GK *mAyA* plays a prominent role (ref 1.16-17, 2.12, 2.19, 2.31, 3.19, 3.27-29, 4.58-59. 4.61-62). Earlier in BG, *mAyA* occurs in (4.6, 7.14, 18.61) and in BS only in 3.2.3; but in BSBh it occurs more frequently (1.1.17, 1.13.19, 1.4.3, 2.1.1, 2.1.9, 2.1.21, 2.1.28 etc). In all such cases the meaning of *mAyA* is magic, veiling or projecting power, appearance or illusion in addition to its archaic meaning as mental power and deception. The word is derived from root *mA* = 'to measure' (*mIyate anayA iti*, i.e. by which is measured). Root *mA* also means 'to know' (मिमीते जानिते कर्म मीयते अनयेति), i.e. by which the rituals etc. are known or realized); and 'to show' (माति (स्वात्मानं) दर्शयति इति माया) i.e. that which shows itself – that which appears (without any real existence)). Another popular derivation is *mAyA* = *mA* + *yA*; i.e. that which is not (but still appears to be). For a traditional Vedanta position evolved after *sha.nkara* and influenced by the *sA.nkhya* view see PD 1.44-45, 2.47-49, 2-49, 3.37-42, 4.12-13, 6.128-142. For evolution of the concept of *mAyA,* ref 7.3(9).

116 General basis: BUBh 2.4.14, BUBh 3.8.11, BUBh 4.5.15. At least in two other places: (1) *adhyAsa-bhAShya* in BSBh, and (2) First chapter of *IShTa siddhi*, the subject-object analysis is undertaken. In later case the subject-object duality and its manifestation is sought to be proved as 'indeterminate' by a dialectical method.

notion that will lead to the ultimate subject. The ultimate subject (Witness or *sAxin*) is the Awareness or Self which does not have empirical or phenomenal properties; otherwise it will be an object of cognition and knowledge.[117]

sha.nkara argues that *sAxin* perceives the entire movement of the mind as an object and hence It is transcendentally changeless. The changing mind–states of perception–cognition require an unchanging homogeneous substratum to capture the entirety of the experience. At that plane there is no difference between perceiver and perception; both are figurative. In reality there is only eternal Awareness or *Atman*.[118]

The *sAxin* is without any 'agent–ship' or 'attachment'. It is the basis of all experience. It is immutable [*axara*] like a 'space within pot' [*ghatAkAsha*] is immutable even after destruction of the pot. Here, *sAxin* is only an 'appearance' of that limitless undifferentiated Consciousness which is the common substratum of sentient beings as well as 'non–sentient beings' [*padArtha* or *vastu*]. In this sense It is the inmost Self of all perceiving souls and perceived objects and is the only unchanging and independent entity which persists amongst the transience of the world.

This subject–object relationship is sometimes expressed in another way.[119] Any entity has five attributes: "existence, cognition, attraction, form, and name" [*asti, bhAti, priya, nAma, rUpa*]. Of these the first three are the co–referencing indicators of *brahman* corresponding to Truth [*sat*], Awareness [*chit*], and Bliss [*Ananda*] while the last two are

117 If Self is not object of cognition how does it become an object of superimposition? Who makes this super-imposition? Both these questions evoked intense debate and varied response. *sha.nkara* (ref 2.4) says, super-imposition or mixing of Self and non-Self is a natural procedure on part of man. He further says, Self is not a non-object in absolute sense and that learned men consider superimposition as Ignorance. Here he merges ontology of superimposition with epistemology of Ignorance. Later Schools postulated ontologically indeterminate root-Ignorance [*mUlAvidyA*] as cause of the superimposition that appears as manifest universe, and the auxiliary-ignorance [*tUlAvidyA*] as its individual epistemological derivative.

118 US (prose): 2.75, 77, 79, 81.

119 Ref 7.2(6): DDV (~ *sarasvatI rahasya Up.*), verses 20-21; and 7.2(2): VP, Ch 7 – page 156.

the manifestation of *mAyA.* The *brahman* [Self] is the substratum of all entities while the *nAmarUpa*-s are the differentiators of objects. In sentient beings Self appears as *sAxin,* the pure subject while names and forms represent body-mind adjuncts. When these adjuncts are negated, that is when *sAxin* is decoupled from the names and forms; *sAxin* remains 'as it is' – Self, like a space is unaffected after destructions of pots etc.

5. **Discrimination of Five Sheaths**: [*pa.nchakosha viveka*] [पंचकोश विवेक][120]

The sentient being (soul) is made of five sheaths (1-outer body, 2-vital force, 3-mind, 4-intellect, 5-bliss) each of which can be known as an object and hence can be negated to Know the inmost Self, the unknown Knower. This Knower is called *sAxin* (consciousness as a witness). It persists unchanged through all the body processes and changing conditions of outer sheaths. The term *sAxin* is appearance of *Atman* (Self) which is the same as *brahman*, the acosmic substratum of cosmos.

6. **Discrimination of Three States**: [*avasthAtraya viveka*] [अवस्थात्रय

---

120 The concept of *pa.nchakosha* has a basis in TU (ref TUBh 2.2.1-2.8.5). Sheath-1 is gross body (*sthUla sharIra*) which perishes after death and returns to the source (*prakRRiti*); sheaths-2,3,4 are subtle body (*sUxma sharIra*) which partly transmigrates (ref BSBh 3.1: intro); and sheath-5 is causal body (*kAraNa sharIra*), the bliss or the Self in deep sleep. Here, *Atman* is differentiated from *Ananda,* the later being the bliss experienced in deep sleep. *Ananda* (bliss) is the fifth inner layer beyond which is the inmost *Atman*. The 'causal self' (*kAraNAtmA*) is relatively permanent self which persists through successive rebirths determined by the law of *karma*. Gross body has five 'sense organs' (*GYAnendriya*) viz auditory (*shrotRRi*), tactile (*tvach*), visual (*chaxus*), gustatory (*rasanA*), and olfactory (*ghrANa*). Gross body also has five 'gross organs of action' (*karmendriya*) viz speech (*vAch*), hand (*hasta*), foot (*pAda*), excretion (*pAyu*), and reproduction (*upastha*). Gross body is sustained by five types of vital airs (*prANa*-s) responsible for biomotor functions viz expiration (*prANa*), inspiration (*apAna*), suspension (*vyAna*), exit (*udAna*), and digestion (*samAna*). In subtle body, in addition to vital airs, there are five 'cognitive senses' (*pratyaya*-s) which correspond to exterior sense organs; five conative drivers (*karmendriya*-s) which initiate the actions of exterior organs; and psychic apparatus of four subtle faculties viz perception (*manas*), intellect (*buddhi*), memory (*chitta*), and ego (*ahaMkAra*) predominantly made of *tejas* and hence quite mobile and restless except in sleep when it is latent. Cognitive senses and subtle faculties are said to be derived from *sattva* particles of 'subtle elements' [*tanmAtra*-s] while conative drivers and vital airs are said to be made of *rajas* particles of *tanmAtra*-s. Conative drivers are part of sheath-2. Cognitive senses and faculties belong to the sheaths-3,4 (see, VS 2.61-97).

विवेक][121]

At the relative level deep sleep, dream, and waking states are experienced. Each one of them is sublated by the other and there persists in each of them Ignorance as well as *sAxi–chetA* or *sAxin* (Witness–Consciousness) [साक्षिन्]. In deep sleep (*sushuptI*), the *sAxin* is said to experience (witnesses) only *mUlAvidyA* of essential body functions and not *tUlAvidyA,* the derived Ignorance of souls in the form of subsequent superimpositions. Whatsoever that may be; there is no perception in deep sleep because internal psychic organs are inactive.[122] The Self in this state is a mass of mere consciousness (*praGYAnaghana* MAU 5, *ghanapraGYA* GK 1.1). The soul does not perceive the external objects, not because Consciousness ceases to be. It is because of Consciousness (*sAxin*) that one denies the existence of external sense–objects (US prose 2.90–93). Deep sleep is said to be the seed (*bIja*) of the other two empirical states (US 16.18). Appearance of Self in this state is called *prAGYa.* It is also called *avyAkRRita* or unmanifest (US 17.65). Interestingly and significantly, elsewhere in US (prose 1.18) *sha.nkara* uses the term *avyAkRRita nAmarUpa* (unmanifested name and form) to denote the 'seed of the Universe' (*jagadbIjabhUtayoH)* [जगद्बीजभूतयोः] and call it 'indescribable as identical with or different from' (*tattvAnyatvAbhyAm–anirvachanIyayoH*) [तत्त्वान्यत्वाभ्यामनीर्वचनीययोः] Self and 'cognizable by Self (alone)' (*svayaMvedya*) [स्वयंवेद्य]. What is called as 'deep sleep' (*suShupti*), Ignorance (*aGYAnam*), or darkness (*tamas*) is the seed of waking and dream state. It is burnt by the fire of Self (Knowledge) and no more produces any effect like a burnt seed that does not germinate (US 17.26). This seed called *mAyA,* time and again evolves into the

---

121 Ref MAU, GK, and (MAU+GK) Bh. The Self 'appearing' in (1) waking, (2) dream, (3) sleep, (4) *tUrya*), is variously and respectively called (1) *vishva, virAta* (*vaishvAnara, virAja*); (2) *taijasa* (*hiraNyagarbha, prajApati*); (3) *prAGYa, avyAkRRita* (*Ishvara*); (4) *Atman* (*brahman*), from individual (and cosmic) view point.

122 In Advaita tradition, this non-perception itself is *sAxin*'s experience of 'primal Ignorance' or '*avykta*' in the form (!) of latent mind. Alternatively, it is interpreted as *sAxin* experiencing itself as 'bliss'.

three states, one after another wherein Self in the garb of *mAyA* (*mAyAvyAtmA*) appears to be many like a reflection of sun in waters (US 17.27–28).[123]

The fourth state, called *turIya* is changeless state which is the Knowledge, which cannot be sublated by any other state, and which is beyond time, space, and causation. It is the direct experience of acosmic *brahman*, the state of Liberation. In other three states Knowledge exists as a substratum without being tainted by Ignorance. It exists as a *sAxi–chetA* which is essentially cosmic consciousness (*sarva sAxi, sarva dRRik* or *Ishvara sAxin*). From the axiological point of view *turIya* state is distinguished from ordinary 'death' where the *sAxin* is associated with *karma–phala* due to Ignorance. This association results in transmigration. In *turIya* however, individuated *sAxin* figuratively assumes original *sarva sAxitva*.

7. **Universal – Particular Discrimination** [*samanta – vishiShTha viveka*] [समंत – विशिष्ठ विवेक][124]

One can only hear a particular sound when the drum is beaten or a conch is blown or when a lute is played. This is 'the sounds of that particular instrument'. However, when we perceive such a class of

123 There is pointer to Single-Soul theory - three individual experiential states can be mapped onto the aggregate experiential states of the Single-Soul viz. non-manifestness (His sleep), subjective multi-soul experiences (His dream or secondary illusion), and integrated world experience (His waking or primary illusion). US (prose 1.18-20, verse 17.26-28) and similar comments from *sha.nkara*'s other works such as in (KUBh 1.3.11; CUBh 8.14.1; BUBh 2.4.10; BUBh 1.4.7; BSBh 1.2.22; BSBh 1.4.2,3,7,9; BSBh 2.1.14; BUBh 3.5.1) offer the basis for later commentators to equate the term Ignorance with *mAyA*, *avyAkRRita*, *avyakta*, *avyAkRRita-nAmarUpa*, *nAmarUpa* (and with *prakRRiti* by borrowing the term from *sA.nkhya*), and call it indeterminate (*mithyA*).

124 Ref BU 2.4.7-12, CU 3.14.1-14, BG 3.12-14, KU 1.3.13-15. There are three views of the universal [*samanta*] in Indic philosophies: (1) *nyAya-vaisheShika* view: This is a realist view in which the universal is a real entity which is distinct from but inheres in many individuals. (2) *bauddha* view: This is a nominalist view according to which universal is a mere name; it has no objective existence. Only the particular at a point of time is ultimately real. Two particulars though different from each other are identified together due to their more pronounced contrast with third object. For example, the so called sameness of cows is exclusion of non-cows. (3) Jain and Advaita view: This is a conceptual view. Both reject concept of universal as a real, independent and objective entity. It is only a concept in our mind constituted by the essential common attributes of individuals which are present in the object of our experience (ref 7.3 (16), page 201).

sounds we know that we are 'hearing a sound'. This 'hearing of sound' is general and universal. The particularized sound has no separate existence other than the principle of hearing, the universal sound. In the same way, the particulars and classes of touch, color, test, and odor do not exist apart from the universals to which they respectively belong. We can say by analogy that none of the particulars and classes found in the world during its period of manifestation exists independently of the greatest and all inclusive universal, the *saguNa* (qualitative) *brahman* which is all actions, all desires, all smells, all essences etc. (सर्वकर्मा सर्वकामा सर्वगंध: सर्वरस: ....) as described in CU 3.14.2&4. The same universal is figuratively described in BG 13.13 as "on all sides It has hands and feet; on all sides eyes, heads and mouths etc. (सर्वत: पाणिपादं सर्वतोऽक्षिशिरोमुखं...). This perceptional universal is superimposed to reject the insentient and finite qualities in *saguNa brahman*. The absolute (*nirguNa*) *brahman* is beyond the universals and particulars. It is the negation of both perceptional and conative qualities of the *saguNa brahman*; it is attributeless and acosmic as indicated in BU 3.8.8, KU 1.3.15, MAU 7. It is the undifferentiated, limit-less, unchanging, and acausal Awareness that is the Self of all beings.

8. **Principle of Common Substratum** [*sAmAnyAdhikaraNa nyAya*] [सामान्याधिकरण न्याय]:

The pot [*ghaTa*] and the temple [*maTha*] have common substratum (space) and common material base (earth). By negating the limiting adjuncts and particularized forms of pot and temple, we find the undifferentiated space and the material earth. Similarly *brahman* and indeterminate *mAyA* are common substratum and material base respectively of all appearances of names and forms. Similar '*ghaTa* - *ghaTAkAsha*' metaphor is used in GK 3.3-3.7 to draw number of conclusions: pot-spaces merge in space after destruction of pots, likewise individual souls merge in Self (3.4); single pot-space is

associated with smoke etc likewise individual has his own mind–states (3.5); individual name–form–function differ, but space does not differ; same applies to soul (3.6); pot–space is neither a modification or part of space, likewise individual soul is neither a modification or a part of Self (3.7).

9. **Ocean–Waves Simile** [*samudra–tara.nga nyAya*] [समुद्र–तरंग न्याय]:

Each wave of the ocean is perceived separately and can be distinguished from the other wave. But all are water only, and are not separate from the ocean. The difference between them is only apparent. Similarly all the innumerable *jIva*–s that appear in this universe, though apparently they are perceived to be separate from one another, are in reality one with the *brahman*. There is no difference or diversity. The 'sea–wave–foam' simile is used by *sha.nkara* in BSBh 2.1.13, while the 'water–foam' simile is used by him in US 1.1.19 to illustrate the *mithyatva* of world process.

10. **Two Thorns Simile** [*kaNTakadvaya nyAya*] [कंटकद्वय न्याय][125]:

A thorn stuck in the leg is removed by another one and then both are thrown away. Similarly, impurities are removed with the help of prescribed *karma* and after realizing Knowledge, *karma* is abandoned. Prescribed *karma* superimposes (inculcates) virtuous habits and values to cancel vices and impurities. Purified mind free of impurities is the ready receptor of Knowledge. After realization of Self, *karma* and associated habits and impressions become redundant; they are abandoned figuratively. (Also, ref. Pai 2.12). After the realization of Knowledge, instruments of knowledge such as Veda too become redundant and are figuratively abandoned.

125 The simile can be seen as elucidating the method of *adhyAropa-apavAda*. Its contemporary reference is available in RK Math diaries volume 5; its roots however, may be in *tantra* or *shAkta* literature. IU verse-11 can be interpreted on the line of this simile as also verse 18 of *amRRita-bindu Up.*.

3.0 **Ignorance and Illusion**

If Knowledge (*GYAna*) is the realization of Self which is attributeless, independent, unsublatable, and acausal; Ignorance (*avidyA*)[126] is attributed, dependent, sublatable and causal.

Ignorance is customarily identified with following features: (1) It is without beginning [*anAdi*], (2) It 'can be terminated by Knowledge' (*GYAna–nivRRitya*), (3) It is 'positive or causal' [*bhAvarUpa*], (4) It has qualitatively 3–fold (*triguNAtmaka*)[127], (4) It is inexplicable and indeterminate (*anirvachanIya*[128], *mithyA*[129]), (5) It has two powers: concealment [*AvaraNa*] and projection [*vixepa*], (6) Its locus [*Ashraya*] is either *brahman* or *jIva*.

In BSBh preamble Ignorance [Nescience] is equated with Superimposition [*adhyAsa*] which is the basis of all our empirical activities. At times however, *sha.nkara* seems to suggest Ignorance to be the root cause of the world. At other times this causality is only figurative, of the type of rope–snake metaphor where rope is seen as a snake due to ignorance (darkness) and when knowledge of reality occurs snake vanishes. The metamorphosis of Ignorance as a positive causal power projecting the world phenomenon mainly happened in post–*sha.nkara* period while

126 The word '*avidyA'* occurs in IU (11), KU (1.2.5) and MU (1.2.8-9), not necessarily in the technical sense in which it is used in BSBh and later commentaries. In BSBh however, it mainly comes with epistemological-psychological purport, while in post-*sha.nkara* Advaita it is posited as ontologically indeterminate causal power that projects the universe and its objects while concealing the absolute reality (*brahman*). This was further elevated to the principle of metaphysical agnosticism. For example, *shrI harSha* in *khaNDana* states: 'everything other than the Self is indeterminable'. (One may decide to call that 'other' as Ignorance or *mAyA*).

127 Made of *sattva* (purity), *rajas* (activity) and *tamas* (inertia) (VS 34; VC 108, 110-120; VP p.159-161).

128 *sha.nkara* uses this term (*anirvachanIya*) for *avyAkRRita nAmarUpa* (unmanifested names and forms) and not for *avidyA* though later *vedAntin*-s, particularly *vivaraNa* School, subsumed the concept of *avyAkRRita nAma-rUpa* by the concept of indeterminate Ignorance. In the extant Vedanta literature, the term *anirvachanIya* first appeared as an adjective of *avidyA* in *brahma-siddhi (*ref *brahmasiddhi* by *AchArya maNDana mishra* with a commentary by *shankhapANi*, Ed. by S. Kuppuswami Sastri, Publ. by Govt. Press, Madras). Post-*sha.nkara vedAntin*-s, with few exceptions like *sureshvara*, associated this term with *avidyA.*

129 In TP, *chitsukha* defines '*mithyA*' as that which is canceled by Knowledge. To posit Knowledge as self-luminous and Ignorance as darkness, he defines self-luminosity as that which can be experienced in immediate Awareness but which cannot be object of cognition.

defending Advaita principles against rival schools. In that role Ignorance is known as *mUlAvidyA,* is synonymous with *mAyA,* and is of indeterminate reality grade.

3.1 Illusion: Advaita acknowledges following existential states: (1) Absolute [*pAramArthika*] of the Liberated soul; (2) Empirical [*vyAvahArika*] where Self reveals Itself as immediate experience of the wakeful soul, as also (2a) Soul's mental [*mAnasika*] states such as dreams, and (2b) Deep sleep [*sushuptI*] and other unconscious states. (see BSBh 3.2.10); (3) Illusory [*prAtibhAsika*] where there is erroneous wakeful experience. It is negated by the valid experience, such as rope mistaken for snake in semi-darkness is revealed on proper scrutiny. Some times, grade (2a) is clubbed with grade (3) and the combined one is known as *prAtibhAsika* in the sense of subjective reality rather than cognitive error. Ultimately, there is subjective element even in the wakeful experience, however, *vyAvahArika* subjectivity can be shared (communicated) and validated on a 'moment to moment basis' with other sentient beings. Its 'qualitative experience' is different than that of other states.

As seen in 2.4, illusory experience is a 'perceptual error' – 'obfuscation of the substratum reality' [*AvaraNa*] or 'projection of a different reality' [*vixepa*]. It is due to defects or limitations of cognizing apparatus or due to inherent nature of cognitive process. This illusion is said to be of two kinds:

1. 'Objective Superimposition' [*arthAdhyAsa*]: It confuses one object of cognition with another, such as perceiving the rope as a snake, post as a man, nacre as a silver, two moons instead of one, rainbow in a sky, mirage in a desert etc;
2. Attributive Superimposition [*GYAnAdhyAsa*]: It confuses attributes of one cognition with another, such as colors in the crystal, shadows on the wall, blurred images, smallness of distant objects, sky color, apparent stillness of rotating wheel etc.

Illusions have always some extra-mental substratum and differ from pure

memory, dreams, and hallucinations which are mental [*mAnasika*] phenomena inasmuch as there is no direct contact with extra-mental object. All illusions have hierarchy of supports. In a particular context, the lowest (ultimate or most real) support is known as substratum [*adhiShThana*] differentiated by the support(s) [*AdhAra*-s] of super-imposed object(s) of lower reality. So, in nacre-silver illusion nacre is the substratum while silver is the support.[130] Even in so called pure mental phenomenon there is some support for mental objects. Various Indic Schools formulated their own illusion theories, termed as *khyAti* (ibid. f. n. of 2.4). The Advaita's theory of illusion is known as *anirvachanIya khyAti*; it holds the illusory object to be an instantaneous and apparent creation of ignorance [*aGYAna*] associated with substratum which is but vaguely perceived. This ignorance (illusion) is of indeterminate reality.

Empirical experience itself is a jumble of superpositions; the fundamental one is that of body-mind complex on Self. It persists throughout life-time of *jIva* as ego [*aham pratyaya*]. Superpositions of sensory perceptions are like a fresco drawn on the Self (see PD 6.1-10). Some of the superpositions take forms of impressions [*saMskAra*-s], some becomes propensities [*vAsanA*-s], and some others becomes memories [*smaraNa*-s]. Self is the 'ultimate substratum' [*adhiShThAna*] of all experiences. At the cosmic level it is indeterminate *mAyA* which hides *brahman* and projects multiplicity of names and forms. The soul due to Ignorance is not able to apprehend the ultimate substratum that is *brahman.*[131] Though traditionally illusion is understood to be an error in empirical cognition that can be corrected by valid means of knowledge, after critical analysis we find that our so called validated cognition itself is erroneous due to limitations of superimposed body-mind complex. The basic cognitive error

---

130 *sarvaGYAtmana* introduced these two terms in SS 1.31-33.

131 In *pramANa* UP, the illusoriness of multiplicity is implicit (BU 2.4.14, 2.5.19, 4.3.7, 4.4.4, PU 1.16) and inferable by the statements of non-duality (BU 4.4.19, CU 3.14.1, 6.2.1-2, CU 6.8.7, KU 2.4.10-11, MU 2.2.11, MAU 2, 7). In BG illusoriness is more explicit as in 7.13-15, 13.16 but in BS only in 3.2.3. In later UP like Mai, Pai and in GK, BSBh illusoriness quite clearly comes out. Ref 7.1(9), 7.3(1), 7.3(9).

(primary Illusion, fundamental Ignorance or Nescience) cannot be corrected by mere applications of relative means of knowledge but requires something more (see Ch-4).

3.2 **Illusion and Creation**: In the first Chapter of BSBh *sha.nkara* clarifies that *brahman* is known to have two aspects – one as qualified by the adjuncts in the form of the varieties of modification of name and form and the other free of all adjuncts (BSBh 1.1.12). In the second Chapter, he points out that *brahman* cannot undergo change, and explains (BSBh 2.1.14) that the one becoming many as *nAmarUpa* is only an 'appearance' conjured up by Ignorance; and *Ishvara* is relevant only in the relative plane. In the absolute plane, there are no empirical transactions. Elsewhere (BUBh 3.8.12, AUBh 3.1.3) he says that the *brahman*, devoid of all attributes and actions, by the association of the adjuncts of unlimited knowledge (*mAyA* or *prakRRiti*), becomes the omniscient *Ishvara* and is known as *antaryAmi* by virtue of his being activator and controller of the activity of the unmanifested seed of the universe. When it has the adjuncts of the individual body-minds, characterized by ignorance, desire and action, it is called the 'transmigrating soul' [*saMsArI jIva*].

At the absolute level there is no transmigration, law of action, worldly affairs, and liberation - the very basis of the Advaita theology. Only *brahman* exists. This *brahman* is different than *mAdhyamaka*'s *shUnya* in one important respect. It is the substratum of the Universe including sentient beings. The *mAdhyamaka* seeks to explain the world phenomenon including sentience 'from within', while Advaita seeks to explain it taking recourse to acosmic Noumenon relegating the world to the ontological level of neither real nor unreal, a manifestation of metaphysical Ignorance. This Ignorance gave rise to three world views in post *sha.nkara* period: (1) Illusion Theory [*AbhAsa vAda*], (2) Delimitation Theory [*avachCheda vAda*], and (3) Reflection Theory [*pratibiMba vAda*]. They were developed as a part of what we now know as *vArtika*, *bhAmati*, and *vivaraNa*

traditions[132] respectively.

In *AbhAsa vAda* [आभास वाद], the creator is God [*Ishvara*], an entity of a secondary reality constituted by 'semblance of *brahma-chaitanya*'[133] [*chidAbhAsa*] [चिदाभास] and formed by association of *brahman* with the cosmic adjunct called *mAyA*. The soul, also of a lower reality, is constituted by *chidAbhAsa* formed as the secondary consciousness in the individual adjunct of subtle body.

In *avachCheda vAda* [अवच्छेद वाद], the figurative creator is the *brahman* acquiring the quality of omniscience [*sarva GYAna*] and omnipotence [*sarva shakti*] through conditioning by the adjunct [*upAdhi*] [उपाधि], a manifestation of *mAyA*. The conditioned *brahman* is called *Ishvara*. Similarly, the soul is *brahma-chaitanya* limited by the 'individual adjunct' [*sharIra*]. It is non-different from *brahma-chaitanya* but souls deluded by individual Ignorance [*adhyAsa*], mistake it to be different.

In *pratibiMba vAda* [प्रतिबिंब वाद], the creator is *brahman* acquiring the adventitious status as the prototype [*biMba*], corresponding to the reflection [*pratibiMba*] of *brahma-chaitanya* in the cosmic adjunct [*mAyA*] and individual adjunct (subtle body). The *biMba* is *Ishvara*. What appears as a reflection is *brahma-chaitanya* Itself. It is thought by souls to be different owing to the delusion (*adhyAsa*) caused by Ignorance. Here, the agentship [*kartRRitva*] of causing reflection is with *Ishvara* in conjunction with *mAyA* and not with *nirguNa brahman.*

In *AbhAsa vAda, Ishvara* and *jIva* are semblance of consciousness in *mAyA* and individual intellect respectively, while in other two Schools *Ishvara*'s consciousness and *jIva*'s consciousness are non-different from *brahma-chaitanya* – that is to say, there is no secondary consciousness of a lower

132 Ref: annexes by D. Krishna Ayyar (check www.vedantaadvaita.org) and Ref. 7.3(5, 8, 10, 17). These three traditions differ in: (a) metaphoric and metaphysical relationship between *brahman* and *jIva, Ishvara*; (b) locus of *avidyA*; (c) immediacy of Knowledge; (d) causality and types of Ignorances; and (e) ways of 'realization'. The locus of *avidyA* is the main differentiator between *bhAmati* and other Advaita traditions.

133 Here, the word *chaitanya* is indicative of consciousnesses as the animating sentience.

order of reality as omniscient [*sarvaGYa*] in case of *Ishvara* and as 'knower [*pramAtR*] with limited knowledge' [*alpaGYa*] in case of *jIva*. The souls, on account of superimposition [*adhyAsa*] caused by Ignorance, regard the very *brahman*–consciousness to be the differentiating knower–consciousnesses of self and to be the omniscient consciousness of *Ishvara*. This difference between "illusion as an effect of superposition" and "illusion as superposition" in souls may appear mere play of words, but this subtlety differentiates the 'illusion' of *vivaraNa* and *bhAmati* traditions from the 'illusion' of *AbhAsa* line.

sha.nkara provides guideposts of 'creation' in his commentaries. In his *adhyAsa bhAShya*, he equates Ignorance with superimposition. However, at places he equates Ignorance with seed potency of *nAmarUpa* in the names of 'unmanifest' [*avyakta*], *mAyA*, seed–state [*bIjAvasthA*] etc. and reiterates *brahman*'s agent less Lordship over *avyakta* or *mAyA.*[134] Sometimes he uses the term *nAmarUpa* itself to denote 'seed of the cosmos' (*nAmarUpayoH jagadbIjabhUtayoH*) (CUBh 8.14.1) as the unmanifest primary condition of cosmos. In *upadesha sAhasrI* (prose 1.18–20) *sha.nkara* says that cosmos and differentiated sentience – space, air, fire, water, earth etc and then flora–fauna, food, embryo, sentient beings etc. all originally evolved from 'unevolved–unmanifested name and form' [*avyAkRRita nAmarUpa*] [अव्याकृत नामरूप] in a gradual, cascaded and collaborative manner.[135] Here *sha.nkara* anticipates the difficulty of

134 BSBh 1.4.2-3, BSBh 1.4.9, BUBh 1.4.7; also see KU 1.3.11, MU 2.1.2, SU 4.5, SU 4.10 ('Know *mAyA* to be *prakRRiti* and *maheshvara*, the God to be *mAyin*, the master of *mAyA*).

135 In US, *sha.nkara* follows 5-element evolution based on TU 2.1. However, the oldest reference to evolution-formation of matter is the *trivRRitkaraNa* theory of CU 6.3.2-3 which assumes three subtle elements viz. fire, water, and food that are mingled to form gross elements of the world. BS (2.4.20-22) mentions this '3-element theory' to suggest tripartite creation of names and forms using the term *trivRRitkurvataH* (by Him who does the tripartite creation). BS (2.3.5-14) also mentions '5-element evolution-dissolution' viz ether, air, fire, water, and earth evolving (dissolving) from (into) one another. BG (7.4, 13.5) alludes to similar reduction which is closer to *sA.nkhya* doctrine. The oldest reference to '5-element evolution' is found in TU 2.1 and the oldest reference to '5-element theory' called *pa.nchIkaraNa* is found in MB 12.9089, and 12.244.2 (Poona Critical Ed). The perceptual character of *tanmAtra* can be tenuously inferred from TU 2.1 and PU 4.8 though its clear reference comes from *yoga-vAsiShTha* (YOV 3.12-13, 6.2.87-92). *sha.nkara* comments on *trivRRitkaraNa* w/o contradicting BSBh or CUBh, however in US (prose 1.18-20), he propounds five subtle elements to support his idea of creation and alludes to their perceptual

accepting a cause other than *brahman* which leads to dualism. Hence he promptly tags the unevolved *nAmarUpa* as *anirvachanIya* [indescribable]. He is also careful not to define it as an independent material cause of the universe by characterizing it as abiding in Self (*brahman*). On one hand he stresses unevolved *nAmarUpa*'s essential difference from *brahman* and on the other hand he asserts that it evolves from the *brahman.* He uses the simile of 'clear water' and 'dirty foam' that arises from clear water. In ref 7.3(16) Mayeda shows that this simile is capable of expressing the same illusoriness as that of rope–snake simile used elsewhere in US and that the word dirt, by its analogy with Ignorance, might have prompted *sha.nkara*'s pupil *padmapAda* to take Ignorance as the material cause of the universe. In the context of creation, *sha.nkara* also quotes the *aupaniShad* position that *brahman,* after creating the body, entered in the name and form of the body as *Atman*[136]. Therefore *brahman* is *Atman;* this is one way of approaching the transcendental identity *Atman = brahman*.

In post–*sha.nkara* Advaita, *mAyA* plays a more prominent role. She brings forth the universe with movable and immovable (objects); acts as

---

nature in US 16.2 (metrical). This might have given impetus to the theory of *pa.nchIkaraNa* as detailed later by *sadAnanda* (VS 15/123-128), and *dharmarAja* (VP page 157-166). *sha.nkara*'s intention however, seems not to establish any cosmic theory of creation as such, but to show the evolution of one unmanifested-unevolved name and form into multiplicity of names and forms including sentient beings, and stress their unity.

pa.nchIkaraNa: Natural elements are of two kinds (ref PU 4.8) – subtle, uncompounded elements (*tanmAtra, sUxmabhUta*) and gross, compounded elements (*mahAbhUta, sthUlabhUta*). The word *tanmAtra* could mean *tan-mAtra*: '(subsisting) from this alone'. There are five *tanmAtra*-s and five *mahAbhUta*-s. In general, *tanmAtra*-s have five perceptual attributes related to five human cognitive senses; *tanmAtra*-s are evolved forth from one another, each preserving the attributes of the preceding one and adding one more attribute. Thus, 'unmanifest' (*avyakta*) [अव्यक्त] has no perceptual attributes; ether (*AkAsha*) which comes from 'unmanifest' has sound as attribute; air (*vAyu*) which comes from ether has sound and touch as attributes; fire (*tejas*) which comes from air has sound, touch, and vision as attributes; water (*Apa*) which comes from fire has sound, touch, vision, and flavor as attributes; earth (*bhUmi*) which comes from water has sound, touch, vision, flavor, and smell as attributes. Further, each *mahAbhUta* is formed by taking (½) of its respective *tanmAtra* and adding to it (1/8) of rest of *tanmAtra*-s. For example, gross *AkAsha* = ½ subtle *AkAsha* + 1/8 subtle *vAyu* + 1/8 subtle *tejas* + 1/8 subtle *Apa* + 1/8 subtle *bhUmi.* Obviously, this theory does not fit into the framework of modern science; it however, offers two interesting concepts: (1) unmanifested name and form (*avyAkRRita nAmarUpa, avyakta*) and (2) 'perceptual subtle element' or 'monad' (*tanmAtra*).

136 TU 2.6.1, BU 1.4.7, BG 5.13, 13.2

'projecting power' [*vixepa shakti*] and the veiling power [*AvaraNa shakti*]. The projecting power creates everything from subtle body to the gross universe. The veiling power conceals the distinction between real perceiver (Witness or *sAxin*) and the perceived objects which are cognized within the body (everything from empirical ego to the gross body), as well as the distinction between *brahman* and the phenomenal world which is perceived outside one's own body (ref. DDV 13-15).

From the absolute level, the attributeless *brahman* is neither the 'intelligent cause' [*nimitta kAraNa*] nor the 'material cause' [*upAdAna kAraNa*] of the universe. In fact, there is no creation at all. From the relative level the intelligent cause of creation is the qualified [*saguNa*] *brahman* with *mAyA* as *upAdhi*; while *mAyA* is the material cause of creation, in the sense of seed of *nAmarUpa* evolving into manifested *nAmarUpa* and being superimposed [*adhyAsita*] on the reality that is the *nirguNa brahman*.

sha.nkara's description of the soul seems to be the fore runner of all the three views. He talks of soul as being perceived in the cavity of the intellect, as possessed of such distinctions as being a seer, a thinker, a knower etc. (TUBh 2.6.1). He then talks of *brahman* conforming to *upAdhi*-s like space conforming to pots, jars, etc. (BSBh 1.2.14) The example of space in pot, jar, cave etc. is also given for the conditioning of the consciousness by the intellect whereas at other places he talks of the intellect as being pervaded by a 'semblance of witness-consciousness' [*dRshta-AbhAsa*] (US 12.1), and the modifications of the intellect being pervaded by the 'reflection of consciousness' [*chaitanya-pratibiMba*] (US 5.4). In BUBh 1.4.7, he says that *Atman* is perceived in the mind as a reflection of sun etc. in water and the like.

3.3 **Illusion and Self**: Even though the origins of these metaphors and associated *prakriyA*-s of illusion, reflection, and delimitation can be traced in *sha.nkara*'s commentaries; his preference seems to be in favor of

'semblance or false appearance of the Self' [*chidAbhAsa*]. In fact in all probability, it was *sha.nkara* who introduced the concept of *AbhAsa* while explaining the relationship between the Self [*Atman*] and the 'inner organ' [*antaHkaraNa*] in the act of perception[137]. He uses the term both as reflection and as false appearance. When *AbhAsa* means only reflection, he uses the terms *pratibiMba*, *pratichChAyA*, and *ChAyA.*[138] He says, when the 'reflection of *Atman*-consciousness' [*chaitanya-pratibiMba*] pervades the *buddhi* which is by nature unconscious; it appears to be endowed with action, and appears as perceiver (US 5.4), just as torches etc. appear to be possessed of power of burning (on account of there being light in them) (US 18.71). The soul is not the *Atman* (at the relative level). On account of the constant proximity of the *Atman* (pure consciousness), the ego becomes its semblance (US 18.26-27). After pervading and taking the forms of external objects, the intellect becomes, as it were, an illuminator due to *Atman*'s reflection in it and thus perceives external objects (US 18.155, 157). Just as the face is different than its reflection in mirror, *Atman* is different from Its reflection in intellect (US 18.32-33), and the reflection is by nature unreal (US 18.40-46, 18.87). *Atman*'s perceiver-ship means not that *Atman* is the agent of action of perceiving, but that reflection of the *Atman* is the enabler of perception by simply being in *vRRitti* (state of mind-intellect*). Atman* does not do anything; It simply exists. Following are the examples from *sha.nkara*'s commentaries:

a) "That (*brahman*), having created (that) entered into that very thing – "तत्सृष्ट्वा तदेवानुप्राविशत्" is discussed (TUBh 2.6.1). One of the suggestions discussed is, "The entry may be like that of reflections of the sun etc in water". *sha.nkara* comments that the entry is not actual entry; it has entered, as it were; that is, it is perceived within the cavity of the intellect, to be in possession of such distinctions as being a seer, a hearer, a thinker, a knower etc. The idea of an entry is 'imagined' inasmuch as *brahman* has no distinct attributes, It cannot be realized

137 Ref. 7.3(16): page 36-37
138 US 5.4 (*pratibiMba*), BUBh 4.3.7 (*pratichChAyA*) , and US 12.6, US 14.33 (*ChAyA*)

elsewhere; *brahman* is recognized only through Its association with the mind, since the mind has proximity to the Self and has the nature of illumination like the Self. (Just as the mind is *mithyA*, the reflection of *brahman* in the mind (intellect) is also *mithyA*, i.e. the consciousness of the mind is of a lower order of reality than the *brahman*–consciousness; it is an illusion [*AbhAsa*] of *brahma–chaitanya*).

b) To the query "Is it not incongruous for the omniscient Deity, not being a *saMsArI*, to deliberately wish and enter into the body and subject Itself to sorrow?" *sha.nkara* answers: As the *Up.* states expressly, the 'entry' is in the form of several souls. A soul is merely a semblance of the Deity. It is like the reflection of a person that appears to have entered into a mirror and like the sun in water etc. The contact of the Deity with the intellect results in a 'semblance of consciousness' [*chaitanya AbhAsa*]. The Deity does not Itself become connected with the human happiness, sorrow etc. (CUBh 6.3.2).

c) The Self is the witness of vision of two kinds, worldly and absolute. Worldly vision is a mode of the mind; it arises as a reflection of the Self. It has a beginning and an end (BUBh 3.4.2). (As such this empirical vision is unreal; only a semblance of a vision).

d) In the dialog between *maitreyI* and *yAGYavalkya* (BUBh 2.4.12–13), there is this discussion about Self. The seer *yAGYavalkya* tells *maitreyI* "In the one who is freed of the body–mind complex, there is no more consciousness". In response *maitreyI* says, "Here you have confused me, sir – by saying that after death there is no more consciousness (contrary to what you have described earlier – Self as homogeneous Consciousness, is endless and infinite)". *sha.nkara* explains in the name of *yAGYavalkya*: "I did not attribute them (endlessness, infinitude) to the same entity. You have mistaken the same entity to have opposite attributes. What I said was this: When the individual ego which is superimposed by Ignorance and is connected with the body–mind is destroyed by Knowledge, the particular consciousness connected with

the body-mind and 'consisting of false notion' is destroyed on the destruction of the limiting adjuncts (body-mind), just as reflection of moon and the reflected light etc is destroyed when their support, water etc. are destroyed. But there is no destruction of the transcendental Self, the endless Consciousness, just as there is no destruction of the real moon etc." (The empirical consciousness is only an appearance which is different than the Self or pure undifferentiated Consciousness; this apparent particularized consciousness is destroyed after death; not the undifferentiated Consciousness or Self)".

e) It is to be understood that this individual soul is only a semblance of *paramAtmA* like the sun in water (BSBh 2.30.50).

f) A clear crystal appears colored because of the external adjunct or other conditioning factors. Its true nature can be known by valid means of knowledge. Similarly individual soul mixed up with adjuncts of body, mind and intellect appears to acquire adventitious properties. When soul acquires 'four-fold means of realization' [*sAdhana-chatuShTaya*], mind purification; and applies right methods of hearing, pondering, and meditation there may spring the Knowledge of Self (BSBh 1.3.18).

3.4 *vArtika* Tradition [वार्तिक संप्रदाय] : According to *sureshvara*; *brahman* is non-dual, eternal, changeless and is neither cause nor effect. It has no parts. There is no material external to *brahman* working on which *brahman* can create anything. *brahman* has no organs of perception and is devoid of intellect, desire and will. To talk of creation of the universe by *brahman* of such a nature is illogical.[139] For *sureshvara*, Ignorance is the absence of Knowledge and effect thereof. Ignorance is established due to lack of reflection and contemplation. Its seat is the Self and it manifests itself as immediate experience. When Ignorance is destroyed the whole world is destroyed and is turned into pure consciousness (BUBhV 1.4.1329). The sole cause of superimposition is Ignorance, which means 'I do not know'. It

139 TUBhV 2.140, 142, 143, 144, 375, BUBhV Vol 1- 2.1.385, 2.4.244

is established only through one's own experience of it like the owl's experience of night by day (TUBhV 2.176). One who wishes to see Ignorance by means of Knowledge is like one hoping to see the darkness in the depths of a cave with a lamp (meaning Ignorance is destroyed by Knowledge like darkness is destroyed by lamp). Whatever appears in this world as non–Self is a result of Ignorance. Knowledge has only one form, that of the Self. Ignorance has no other nature but failure to apprehend the Self. Ignorance is non–Knowledge in the sense of opposite of Knowledge (TUBhV 2.177–179). *sureshvara* does not distinguish lack of knowledge, wrong knowledge, and doubt as separate metaphysical entities; he clubs them together as one metaphysical entity – that is absence of Knowledge or Ignorance (TUBhV 1.4.440).

The whole world of duality is per se endless, in that it rests on bare Ignorance of the non–dual Self as the "silver rests on the ignorance of the nacre". Hence it is Ignorance of the Self which is ultimately the cause of all evil (NS 1.1 intro). *sureshvara* says, "Ignorance of the Self is the precondition for this magic show of duality, and the Absolute is the cause mediately through that" (BUBhV 1.4.371).

The world which is composed of names and forms has no existence of its own. Absolute (*brahman*) is the only pure existence. The relative existence of all phenomenal things proceed from the eternal *Ishvara.* Everything has its being in the being of Self. The names and forms – *ahaMkAra* (ego) and other objects – are superimposed on the transcendental Absolute. The 'reality of the gross and the subtle phenomenon' [*vyAvahArika satya*] and the illusion like mirage [*prAtibhAsika satya*] have sprung from Ignorance.[140] The cosmos is 'uncategorizable duality' [*anirvachanIyasiddha dvaitavastu*] [अनिर्वचनीय द्वैतवस्तु]. It is a false appearance with no reality of its own; it is caused by *mAyA* and defies understanding (NS 2.44).

From the extracts given above, we can say that, according to *sureshvara*,

140 TUBhV 2.407, 408, 416, 417, 418, NS 2.45.

the cause of the universe is not *nirguNa brahman* but *Isvara,* constituted by the semblance of *brahma–chaitanyam* in *mAyA,* which is *mithyA*. The reality is *brahman* as Existence. The *mithyA* names and forms displayed by *mAyA* are superimposed on *brahman*. *Ishvara* who is omniscient and omnipotent is the intelligent cause of creation.

mAyA defies understanding. It cannot be said to be non–existent because it appears. It cannot be said to be existent because it is sublated. We cannot say that it is different from *brahman* because, *brahman* being non–dual, there is no second entity. Nor can we say that it is non–different from *brahman*, because *brahman* is its locus. It is *mithyA*. It is beginningless (*anAdi* in the sense that its beginning is not in time and it has no cause) (NS 1.1 intro).

3.4.1 **Ignorance – its content and locus**: According *sureshvara*, it is the Self alone which is both the seat of Ignorance and the object of Ignorance. He argues that Self obviously is not identical with Ignorance which obscures the Knowledge and veils the Self. Nor is Self the effect of Ignorance since Self is eternal and unchanging. Self is postulated to have self–sustaining independent existence. This implies that Self can be the seat of Ignorance and it is not the other way round. At the relative level Self appears to be differentiated in knower, knowledge, and known due to mere Ignorance just as it is mere Ignorance due to which 'rope appears as a snake' – the rope and Self in reality are quite unaffected (NS 3.1). At the absolute level, Ignorance simply does not exist and the notion that Ignorance has its seat in Knowledge is only imagined in Ignorance.[141]

The extracts given below show that *sureshvara* is an advocate of *AbhAsa vAda*:

a) Soul is a semblance of *brahma–chaitanyam* [*chit–AbhAsa*] in the intellect. An *AbhAsa* is different from the original but is resembles the original (BUBhV).

141 See, *saMbandha vArtika* (176) of *sureshvara;* this *vArtika* is an introduction to his own BUBhV.

b) The non–dual Seer (Self) appears to be many in several bodies, because of the presence of the internal organ, just as the sun appears to be many in different water vessels (NS 2.47).

c) Just as in the case of fire and wood, the object and the burning agent exist together in the same place, the mind and *Atman* exist together. The mind which is a product of Ignorance, undergoes modification due to its relation with external objects and there arises the 'I' notion in it for delimiting the modification as such and such. The mind, being delimited by the 'I' notion becomes an object directly to the 'reflected consciousness' [*chidAbhAsa*] of which the 'immutable' *Atman* is the cause (NS 3.60).[142]

d) The body, the senses, the mind and determinative modes of the intellect are negated as not–Self, because they are perceived and are subject to origination and cessation. The 'internal organ' which has the 'I' notion can be objectified and appears–disappears; it is also, therefore, not–Self [*anAtmA*] (NS 3.82).

e) The intellect which contains the semblance of *Atman chaitanyam* is the agent [*kartA*]; Self is not the agent, because it is immutable (NS 2.63). If the 'I' notion was an attribute of the Self, it would be eternal, like the Self; that is, it will continue during *suShupti* and even in the state of Liberation.

Reflection is taken here as an illusion in a primary sense (as *AbhAsa*). In Schools of *vivaraNa* and *bhAmati* this reflection is real in primary sense and is illusion in a secondary sense as an effect of superimposition (Ignorance or Nescience).

3.5 *bhAmati* Tradition [भामति संप्रदाय] : *sha.nkara*'s elder contemporary *maNDana mishra*[143] articulated some of the Advaita opinions, including his

142 *Atman* remains absolutely unchanged; it has no intentionality, doer-ship, or consumer-ship and in that sense It is acausal (*akriya*).

143 In addition to *brahmasiddhi*, *maNDana* wrote works on *mImAMsA*, on philosophy of language (*sphotasiddhi*) and, on theory of error (*vibhramaviveka*). He had profound influence on post-*sha.nkara* Advaita.

own, prevalent at his times in his *brahmasiddhi*, an influential treaties on Advaita. Another well known commentator *vAchaspati mishra*[144] incorporated some of *maNDana*'s opinions while commenting on BSBh (of *sha.nkara*). This commentary of *vAchaspati* is titled *bhAmati.*[145] It posits an influential view within Advaita tradition in the name of *bhAmati* School. It incorporates '*avachCheda vAda*' or 'delimitation theory'.

vAchaspati defines truth and ultimate reality as 'immediate self–revelation' [*sva–prakAshatA*] which is never contradicted [*abAdhita*]. Only inmost Self qualifies for such reality. In his commentary on BSBh 1.3.30 he says that at the time of 'great dissolution' [*mahApralaya*] all products of Ignorance cease to function and merge into their root cause – Ignorance, 'as subtle potentialities' [*sUxmeNa shakti–rUpeNa*]. After great dissolution they come out like limbs of the tortoise and assume their names and forms. He does not consider *nirguNa brahman* to be the material cause of the universe, ruling out Its actual transformation into the universe. He says that if the universe was an actual transformation of *brahman*, (*brahman* being consciousness) all objects of the universe, not merely souls, would be sentient. So, *brahman* is only an 'apparent material cause' [*vivarta upAdAna kAraNa*]. He makes a distinction between 'unconditioned *brahman*' [*nirupAdhika brahman*] and conditioned *brahman* [*sopAdhika brahman*]. Owing to the adjunct of Ignorance (*mAyA*), *brahman* acquires the attributes of omniscience and omnipotence (*bhAmati* 1.1.1). This *sopAdhika brahman* called *Ishvara* is the material and intelligent cause of the universe. The *mAyA* is the adjunct of *Ishvara* and the intellects which are manifestation of *mAyA* are the adjuncts of souls.

vAchaspati speaks of the 'indeterminable nature' of the universe [*anirvachanIyatvam*] giving the analogy of the mirage. Is the cognition of water appearing in the rays of the sun reflected from the desert sand real or not? If it was real it would not be negated, but we do negate it when we

144 A versatile commentator who has written books on other classical Indian Schools too.
145 *bhAmati* is said to be the name of author's wife; *bhAmati* also means shining intellect.

reach the spot where we perceived it and find that there is no water. At the same time we cannot absolutely deny the existence of the water, because water was cognized. The experience of the perception of water, qua experience, cannot be negated. Thus, the mirage is neither existent nor non–existent nor existent–cum–non–existent. Similarly, the universe of objects, bodies and organs are also, indescribable as existent or non–existent. *brahman*'s absoluteness [*pAramArthika satyam*] is proved by scriptures and reasoning. The objects, bodies, sense organs and intellects (minds) of the universe are superimposed on *brahman* owing to Ignorance. The substratum of this superimposed *mithyA* world is *brahman*, just as the rope is the substratum of the erroneously perceived snake. Ignorance in the form of superimposition is indeterminable. In *bhAmati* 2.2, *vAchaspati* says that the objects are themselves indefinable in their nature and they are not mere mental ideas; they exists independent of perceiver. Their nature and raison d'etre however, is undefinable (*anirvAchya*).

Soul is not different from *Atman* [*brahman*] nor is soul a modification of *brahman*. Soul is *brahma–chaitanyam* itself appearing to be limited owing to the influence of Ignorance (*bhAmati* 1.4.22). Ignorance operates at the relative plane, through it's dual power of concealment [*AvaraNa*] and projection [*vixepa*]. Souls are at the mercy of the concealing and projecting powers of Ignorance. *Ishvara*, being its Lord is not affected by it. The concealing power gives rise to the non–apprehension of the identity of souls with *brahman*. The consciousness in the body–mind complex is wrongly apprehended as finite just as space enclosed in pots etc is apprehended as the limited space. The *brahman* is homogeneous, undifferentiated consciousness, but owing to the qualities superimposed by Ignorance, It appears as differentiated objectified intellects and as numerous limited individuals. Here, *vAchaspati* uses the metaphor of reflection. Just as reflections of spotless prototype, though non–different from prototype, appear variegated due to the reflecting media, in like way *jIva*–s too, though non–different from *brahman,* appear differentiated due

to intervening adjuncts.

3.5.1 Ignorance – its content and locus: Like other Advaita philosophers, *vAchaspati* also says that the content of Ignorance is *brahman.* It is due to the influence of Ignorance that souls, forgetting the identity of *brahma–chaitanyam* and *pratyagAtma* (Self, witness–consciousness) regard the enclosed *pratyagAtmA* to be a limited individual knower–consciousness and themselves to be limited individuals.

The *bhAmati* tradition speaks about two fold power of indeterminable Ignorance*,* one fold related with dissolution (*laya*) or non–cognition and another with projection or wrong cognition (*vixepa*). *vAchaspati* says, causal Ignorance is of the nature of dissolution, associated with the impressions of world–projections in the previous world–periods. Name and forms so conceived are called *mAyA* (*bhAmati* 2.2.2). This two–fold causal power was later termed as root–Ignorance [*mUlAvidyA*]. As regards locus of Ignorance*, vAchaspati* holds that soul is the locus of Ignorance. His argument is that it is only the soul who is the agent [*kartA*], the enjoyer [*bhoktA*], the one who has the notion of "I" [*ahaMkAra*], the transmigrator [*saMsArI*] and the victim of all suffering. Therefore soul alone can be the locus of the Ignorance which is the root cause of multiplicity. On the other hand, *brahman* is pure [*shuddha*], defect–less [*niranjana*] and is of the nature of Knowledge [*vidyAtma*]. Therefore it is illogical to speak of *brahman* as the locus of Ignorance. Further, it is the soul, not *brahman*, who requires the Knowledge for removing Ignorance. Logically, the destroyer *vidyA,* and the destroyed *avidyA*, must have the same locus.

According to *vAchaspati*, Ignorance is not one; there are as many Ignorances as there are souls, soul being the seat of Ignorance. If Ignorance was a single entity, then when one soul attains the knowledge 'I am *brahman*' [*aham brahmAsmi*], the single Ignorance will be removed and, there being no Ignorance to delude other souls, all souls will be

simultaneously liberated, without any efforts on their part.[146] He explains the use of "*mAyA*" in singular (SU 4.10) by interpreting it as the state of being deluded by Ignorance. The objection raised against this is, "soul being a product of Ignorance cannot be its locus" [*anyonya Ashraya*]. *vAchaspati mishra*'s answer is "there is a succession of births; my present birth is due to the Ignorance located in me in my previous birth and the Ignorance located in me in the present birth will produce my next birth; thus, there are two beginningless series, one of birth and the other of Ignorance. So there is no defect of *anyonya Asraya.*" In the similar vain *vAchaspati* waives the objection against the reciprocal dependence between Self-objectification and 'super-imposition'; he says the Self-objectification and superimposition is a beginningless process like a seed and sprout so that every subsequent superimposition has for its object that which was the effect of each earlier superimposition.[147]

3.5.2 *bhAmati* main points: Following is the summary of the *bhAmati* position:

a) Performance of 'obligatory' duties leads to the 'desire of Knowledge'.

b) Text (*shruti*) cannot produce immediate cognition (perception). It is the mind (*antaHkaraNa* or *buddhi*) that produces perception; and mind purified by meditation produces Knowledge. Text is a helpful auxiliary for that purpose. Mind is a sense-organ and also an instrument through which Self-realization arises.

c) Sustained Meditation [*nididhyAsa*] is the principal factor while hearing or study [*shravaNa*] and reflection [*manana*] are its subsidiary factors.

d) Soul is Consciousness limited by Ignorance, while God [*Ishvara*] is the Consciousness transcending the limiting adjunct.

---

146 The concept of "Plurality of Ignorances" needs reconciliation to prevent it from sliding into multi-soul solipsism (*anekajIva dRRiShTi sRRiShTi vAda*). This was later done by syncretist *vedAntin*-s like *appaya dIxita* with explanation that a single ontological Ignorance can operate in a particular mode (*avasthAGYAna*) in each soul; only that particular mode subsides after the Liberation of the respective soul. Others souls remain in bondage due to their respective modal Ignorance.

147 Later *vedAntin*-s delegated the resolution of such mutual dependencies to the inexplicable *mAyA*.

e) Soul is the locus of Ignorance while Self is the content of Ignorance.

f) The Ignorance is manifold with as many folds as there are *jIva*–s. Its prime component (primal Ignorance) dissolves and projects *nAmarUpa*–s.

g) Generally, *trivRRitkaraNa* is the preferred theory of production (by *vAchaspati* & *amalAnanda*)

h) The 'discrimination' [*viveka*] is foremost in the four–fold means.

i) The omniscience of *brahman* is derived from the essential nature of *brahman*.

j) The nature of *jIva* and *Ishvara* is explained by the 'delimitation theory' [*avachCheda–vAda*]; it is the distinguishing theory of the *bhAmati* School.

3.6 *vivaraNa* Tradition [विवरण संप्रदाय]: The *vivaraNa* view stems from *pa.ncha–pAdikA* [PP], a commentary written by *sha.nkara*'s disciple *padmapAda* on BSBh on first four *sUtra*–s and a commentary on *padmapAda*'s work written by *prakAshAtman*[148] called *pa.nchapAdikA–vivaraNa*. The name '*vivaraNa*' (literal meaning: elucidation) was taken from the later work.

3.6.1 *pa.nchapAdikA*: PP's position on superimposition is based on creative interpretation of *sha.nkara*'s *adhyAsa–bhAShya*. PP contextually interprets the word *mithyA* as (a) 'denial' [*apanhava*] as in case of *mithyA iti bhavitam uktam*; and (b) as 'indeterminable' [*anirvachanIya*] as in case of *mithyAGYAnanimitta*. In the first case (a) superimposition is taken as logical impossibility rather than as indeterminable but natural phenomenon. In the second case (b), this impossibility is 'apparently' made possible by way of coupling the Real and the Unreal caused by Ignorance or Nescience. Here Ignorance is interpreted as an ontological (causal) entity rather than as an epistemological one. PP does so by suitably interpreting the word *mithyAGYAnanimitta.* It takes *mithyA*–

148 A commentator whose *vivaraNa* summarized the dominant Advaita thought of his times.

aGYAna [indeterminable Ignorance] and not *mithyA–GYAna* [false knowledge] as the cause [*nimitta*] of super–imposition.[149] It suggests that all empirical transactions [*vyavahAra*] has Ignorance as their material cause. Ignorance is not mere 'lack of knowledge' [*a–GYAna*] but it is the causal power [*avidyA shakti*], is insentient [*jaDAtmikA*] and is opposed to Knowledge. It is neither real nor unreal; it is inexpressible or undefinable. According to *padmapAda,* this position is accepted as a postulate [*arthApatti*] because objective world, though not real, is experienced as a matter of fact. This interpretation of Ignorance causing the 'superimposition' and hence being the root cause of 'phenomenal world' [*saMsAra*] has been now well established in Advaita tradition.[150]

In his comments on *adhyAsa bhAShya, padmapAda* discusses cognition–perception along with nature of consciousness. He divides the 'I–cognition or ego' [*asmat–pratyaya*] in 'this–part' [*idamaMsha*] which can be objectified and 'not–this–part' [*unidamaMsha*] which cannot be objectified. These two parts are intermingled and this seeming intermingling, according to *padmapAda*, is what is meant by superposition. In this superposition the not–this–part is pure Awareness and this–part is called (for the sake of convenience) mind. The mind is able to manifest this Awareness like a mirror is able to manifest the reflection. The reflection is available for ego's empirical dealings and to that extent (and only figuratively) is spoken of as object of 'I–ness' [*aham–pratyaya*]. Just as a mirror is revealed by light and also reveals light, the "I" or "this–part" is revealed (animated) by Awareness and also manifest Awareness as a reflection. This reflection identifies only Self [*brahman*] and nothing else and to that extent it is identical with *brahman.* The reflection is not an illusion like a silver seen in nacre or a snake seen as rope from a distance; it is not sublated till the relative I–cognition exists (that is till the physical apparatus supports this reflection) and even after the apparatus perishes

149 In Sanskrit *sandhi-vigraha,* the combining vowel A can be split as "A+a".

150 The primal nature of Ignorance as a 'creative' power is a matter of some serious arguments in recent years. See for example *satcidAnandendra* (1989), Comans (2000).

the original pure Awareness, unlimited and untainted, remains as ever as a substratum.

In perception, according to PP, the Awareness and the mind in a blended (composite) form undergoes certain changes. The changes are essentially effected in mind and oriented towards the object being cognized in such a way as to: (1) establish connection between cognizer (Awareness–mind complex) and the object; (2) condition the cognizer for perception, and (3) envelop the object by cognitive mind to perceive it. Since the object itself is the 'apparent transformation' [*vivarta*] of Awareness which is the substratum of mind too, there is certain immediacy to the process of perception. Here the mind is not necessarily confined to the physical body but apparently goes out to envelop the object to perceive it.

The arguments in PP about the causal nature of Ignorance and its implicit capacity to conceal and project the objective world is further elaborated by *prakAshAtman* in his *vivaraNa*. He consolidates and in some sense expands the position of *padmapAda* by synthesizing some points of earlier commentators.[151]

3.6.2 *pa.nchapAdikA vivaraNa*: *prakAshAtman* refers TU 2.7.1 and CU 6.2.3 where *brahman* is mentioned as the material and intelligent cause of the universe and goes on to point out the difficulties in regarding *nirupAdhika brahman* as the transformative material cause or the intelligent cause. *brahman* can be the material cause only if It undergoes modification into the form of the world, leaving its earlier form. But we have in KT (BU 4.4.20), " The *AtmA* (*brahman*) is birthless, all pervasive and immutable". Immutability and modification cannot be the nature of the same entity. It follows that *nirupAdhika brahman* cannot be the

151 Such as of *IShTa siddhi* of *vimuktAtman* and *brahma siddhi* of *maNDana mishra*. For example, in addition to its contribution to the theory of 'indefinable illusion' [*anirvachanIya khyAti*] and its postulation of indeterminate Ignorance as the material cause of the Universe, *IShTa siddhi* offered the metaphor of "Self (consciousness) as the wall on which the illusory appearance of the Universe is painted". This metaphor of "wall-fresco" established itself in Advaita tradition and was adapted in the popular text like PD (ch 6.1-9). Also, see ref 7.3(10) for influence of *brahma-siddhi* and *IShTa-siddhi* on post-*sha.nkara* Advaita traditions.

material cause of the universe. As regards, *brahman* being the intelligent cause, only an entity with an intellect which can visualize and design the universe can be the intelligent cause. But this process is not possible in the case of *brahman* which *shAstra* says is of the nature of consciousness devoid of instruments of visualization and action. Therefore *nirupAdhika brahman* cannot be the intelligent cause of the universe, either. Therefore, *prakAshAtman* says that *shruti* and *smRRiti* texts introduce the principle of *mAyA*. He cites, inter alia, SU 4.10 (ref 7.1(4)), "Know that *prakRRiti* is *mAyA* and the wielder of *mAyA* is the great Lord" and says that *brahman*, the pure consciousness, associated with *mAyA*, should be regarded as the material cause of the universe.

The pure consciousness is reflected in Ignorance and thus, souls are formed. As the prototype of the reflection [*pratibiMba*], pure consciousness acquires an adventitious status as its original [*biMba*] This is called *Ishvara*. *mAyA* functions at the behest of *Ishvara*. *Ishvara*, as *biMba chaitanyam*, is omniscient. Thus *Ishvara* and *mAyA* taken together, is the material and intelligent cause of the universe. *mAyA* is the 'transformative material cause' [*pariNAmI upAdAna kAraNa*], but *brahman* as existence, being the sub–stratum of *mAyA*, is said to be the 'figurative (apparent) material cause' [*vivarta upAdAna kAraNa*]. *mAyA* is *Ishvara*'s mind; thus pure consciousness associated with *mAyA* gets the relative status of the omniscient *Ishvara* with the knowledge and desire required for creation. While the material of the world is manifestation of *mAyA*, *Ishvara* visualizes and designs the universe and guides *mAyA*. The appearance of the cosmos upon *brahman* is *mithyA*. *prakAshAtman* defines *mithyA a*s "the state of being the 'counter positive' [*pratiyogin*] of the absence of an entity at all times – in past, at present, and in future in a sub–stratum where it is perceived".

The *avidyA* [*mAyA*] is one – "Know *mAyA* to be *prakRRiti* (the material cause of the universe) and the Lord [*mAyI*] to be its controller" (SU 4.10), where the word *mAyA* is used in singular. The *avidyA* is a single entity, but

the reflection of consciousness in Ignorance results in plurality of souls. The main feature of soul is the intellect; since the intellects projected by Ignorance are many, souls with intellects carrying the apparent reflection of consciousness are many [*anekajIva vAda*]. Further, if Ignorance is said to be one, it has to meet the objection that when any one soul overcomes the *AvaraNa shakti* of Ignorance by gaining the knowledge, "I am *brahman*", and gets Liberation, Ignorance is destroyed altogether and all other souls will get liberated, simultaneously, without any effort on their part. In *siddhAnta-lesha-sa.ngraha, appaya dIxita* explains that *mAyA* is an inexplicable [*anirvachanIya*] entity. A single inexplicable entity can have inexplicable parts. It is one inexplicable part of Ignorance alone that gets removed by one soul attaining Knowledge. This position is not much different than *bhAmati*'s manifold Ignorances. In both Schools, there is a separation of ontological component of Ignorance (root Ignorance) and epistemological component of Ignorance (auxiliary Ignorance). This convergence of positions is seen in 16th century commentaries.

The singularity of *mAyA* otherwise, can lead to *ekajIva vAda*[152] wherein there is only 'one soul' [*ekajIva*] at the relative level there being only one Ignorance to serve as the *ekajIva* medium of reflection of *brahma-chaitanyam*. All other souls and their perceptions are 'dream like tertiary reality' [*pratibhAsa*] and their existence is confined to the time when the *ekajIva* has the *vRRiti* and perception thereof. This view is generally allied with *dRRiShTi-sRRiShTi vAda* (see 2.3) when relative reality is limited to the perception of the *ekajIva*.

According to *prakAshAtman*, the *pratibiMba chaitanyam* is identical with

152 *sarvaGYAtman*, in his '*sa.nxepa shArIraka*' [SS] maintained that the whole phenomenal world is created by the Ignorance of one soul. To the pupil's question as to how can there be a distinction between 'bound' souls and 'liberated' souls, SS answers that Veda purpose is not to expound this distinction but to expound the identity *Atman = brahman.* Further, he says that one should not contradict the hypothesis simply because it contradicts the experience. According to him, experience of duality does not contradict *ekajIva* hypothesis, since this experience itself is contradicted by the realization that "all is Self" (see 7.3(10): pages 941, 943, 938). This view (*ekajIva vAda*) was also expounded by *GYAnottama bhattAraka* (ref 7.3(5): page 82n) and later by *prakAshAnanda* and *kAshmIraka sadAnanda* (ref 7.3(17): page 118, 121).

brahma–chaitanyam. If that were not so, the *mahAvAkya*–s revealing identity of *jIvAtmA* and *paramAtmA* like "Thou art That", will become meaningless. Though that is a fact, owing to the veiling power of *mAyA* souls mistake the consciousness to be different from *brahma–chaitanyam* and, consequently regard themselves as limited individuals and undergo *saMsAra*.

The *vivaraNa* contends that reflection is identical with the original. It argues that the process of seeing the reflection and seeing its original is essentially the same for any observer except for the presence of reflecting medium. The empirical differences pointed out by the opponent (such as presence of the reflected face inside the mirror, reflection facing the original, and the difference between the original and the reflection) are said to be superimposed due to the reflecting medium. That is to say, 'the appearance of the one face being an original and the other being a reflection' (*biMbatva* and *pratibiMbatva*) is a 'false notion' [*adhyAsa*]. Thus, when a person thinks that he is seeing a reflection of his face in the mirror, what he is actually perceiving is the face on his neck. The perception of the face as being inside the mirror is an optical illusion. In the same way, *chaitanya pratibiMbatva* and *chaitanya biMbatva* are superimposed on *brahma–chaitanyam*, due to Ignorance. These two features are indeterminable as they are caused by Ignorance. But *brahman* per se, whether it appears as the consciousness of *Ishvara* or the consciousness of souls, is real and the same. The superimposition of *biMbatva* leads to the false notion [*adhyAsa*] of souls that they are limited individuals. The *adhyAsa* which is caused by Ignorance is removed by the Knowledge of the identity of the soul with *brahman*.

3.6.3 **Ignorance – its content and locus**: Like majority of Advaita teachers, *prakAshAtman* holds that *brahman* is the content [*viShaya*] of Ignorance. According to him, *brahman* is also the locus of Ignorance. Soul cannot be said to be the locus of Ignorance. Soul is dormant in the 'causal state' [*kAraNa avasthA*]. There is no soul to say "I do not know anything."

Only consciousness and Ignorance are there. It is true that soul recollects, on waking, “I slept happily; I did not know anything” but he also says “I was absent in *suShupti*”. What he recollects is the bliss of pure consciousness and the ignorance of Ignorance. Soul’s intellect is a reflecting medium. A reflecting medium appropriates the property of the original as its own, just as the mirror appropriates the face.

Is Ignorance also the cause of the *prAtibhAsika adhyAsa,* like nacre–silver? If so, the *adhyAsa* will be removed only by Knowledge of *brahman.* Commentator *prakAshAtman,* as one of the alternatives, says that as derivatives of the 'root Ignorance' [*mUla avidyA*]*,* there are modal ignorances [*tUla avidyA*–s] or [*avasthA aGYAna*–s]*.* While the content of *mUla avidyA* is *brahman*, the content of a *tUla avidyA* is the consciousness conditioned by an object. Thus, perception of silver on nacre is one of the *tUla avidyA* concealing the consciousness conditioned by the nacre. When this *tUla avidyA* is removed, perception of silver ceases.

3.6.4 *vivaraNa* main points: Following is the summary of the *vivaraNa* position:

a) Ignorance manifests itself in various modes. In addition to triad of 'non–apprehension', 'erroneous cognition', and 'doubt' there exists another positive ignorance of indeterminate reality grade, beginningless, and of the nature of causal power.

b) The positive mode of indeterminable Ignorance – a primal causal power is postulated because *brahman* is acausal and world is experienced at the relative level. This primal Ignorance projects the non–Self: starting with the ego and then non–sentient cosmos.

c) Ignorance has Self [*Atman*] as the locus and it conceals the essential nature of the Self.

d) Causal Ignorance remains in the deep sleep in the form of an impression [*saMskAra*] of the ego and then projected again in the waking state.

e) The metaphor of 'reflection' is preferred over the delimitation doctrine of *bhAmati*.

f) The *vivaraNa* does not distinguish between Ignorance and *mAyA*.

g) The *pa.nchIkaraNa* is the preferred theory (*vidyAraNya*, *sdAnanda*, *dharmarAja*) of creation of matter and gross material objects.

h) The first knowledge yielded by revelation is indirect (mediate); the immediate Knowledge emerges with the help of sustained meditation.

i) The *vivaraNa* acknowledges 'seed less *samAdhi*' [*asaMprajnAt* or *nirvikalpa samAdhi*] for non–dual vision and thus concurs with *bhAmati* view in this respect.

j) The *vivaraNa* accepts the doctrine of 'impressions of Ignorance' [*avidyA saMskAra*] continuing in the Liberated person, thus supporting *bhAmati* view. The *vivaraNa* also supports *IShTasiddhi*'s[153] doctrine of remnant Ignorance [*avidyAlesha*] in the Liberated person.

One post–1500 trend in Vedanta is to take a unified view of all these three sub–Schools (viz *vArtika, vivaraNa,* and *bhAmati* – they are seen as emphasizing and propounding different aspects of the same reality).[154]

153 A treaties mainly on indeterminate Ignorance written by the commentator *vimuktAtman*. Like other three well known *siddhi* books (*brahmasiddhi* by *maNDana*; *naiShkarmyasiddhi* by *sureshvara*, and *advaitasiddhi* by *madhusUdana*) this Book too is quite influential amongst *vedAntin*-s.

154 Accordingly, *vivaraNa* emphasizes epistemology; *bhAmati* emphasizes ontology, while; *vArtika* sticks to *AbhAsa* line originally propounded by *sha.kara*. In its more general syncretic form, major Indic philosophies like *sAnkhya, yoga,* and *nyAya* are seen as dealing and emphasizing different aspects of the same reality. These philosophies seek to be consistent in their chosen framework but ultimately they lead to Advaita's universal monist view when the framework is expanded. The general expression of such a view was found in the works of *viGYAna-bhixu* as we shall see later. Vivekanand was its modern proponent. He saw Advaita Vedanta as graduating through intermediate stages of dualism and qualified non-dualism to reach its most advanced stage of absolute non-dualism. According to him, (the oldest) UP first teach dualism by way meditation on external deities etc; then proceed to teach the qualified (*saguNa) brahman* controlling the universe from within*;* and finally teach the ultimate reality of inactive '*neti neti*' (supra-conceptual) *brahman*. UP follow the principle of *arundhatI nyAya* (i.e. first show gross object and then with its reference show the subtle object), and as such intermediate stages need not be rejected as untrue. (ref collection of Vivekananda's writings published by RK Math – His speech at Lahore on 12.11.1897).

4.0 **Liberation**

"The Knower (of *brahman*) becomes *brahman*" is the theme of Liberation. Traditional view of Liberation (*moxa*) is associated with cessation of Ignorance (*avidyA nivRRitti*): (1) *avidyA nivRRitti* is identical with *brahman* (*sha.nkara*); (2) It is of reality grade of the fifth kind, the other four reality grades viz "not real, not unreal, both real and unreal, neither real nor unreal" being covered by indeterminable grade of Ignorance (*vimuktAtman*); (3) It is a superimposed relation; it is indeterminable or *mithyA* (*madhusUdana*); (4) It is the state of direct experience of *brahman*; a mental state where *aham–pratyaya* ceases to be (*sarvaGYAtman*, *nRRisihMAshrama*).

In reality, soul essentially is always *brahman*; Liberation is only figurative. It has axiological as well as metaphysical aspects. The axiological aspects are associated with law of *karma* which assigns merit [*puNya*] or demerit [*pApa*] to each action according to its moral content. The "results of one's actions" [*karmaphala*] need to be exhausted by experiencing them. This is said to create 'binding' by which soul is entangled in the transmigratory cycle. The axiology of Advaita looks down upon this binding even if it arises due to merit. The cessation of transmigratory cycle through Liberation is the 'ultimate aim' (*moxa*). However, *karma* is the essential part of one's life and as such binding seems unavoidable. BG suggests a way out to minimize binding – it says, one should perform '*karma* without desire' [*niShkAma karma*] as a part of one's duty so that *karmaphala* and its binding is minimized.[155]

At the metaphysical level Advaita combines metaphysics and axiology by saying that Knower [*jIvanmukta*] is free from the 'binding of action' and attains *moxa* after his previously accumulated *karmaphala* is exhausted. Thereafter on his death he becomes *videhamukta* or Knowledge absolute.

155 See *gUDhArtha dIpikA* (Invocation) in which wishful [*kAmya*] *karma* and prohibited [*niShiddha*] *karma* are to be avoided; however this in itself does not lead to Liberation. Refer NS (intro: 47-101) for exegesis.

The concept of *jIvanmukta* is metaphysically problematic[156] and at the same time is crucial to Advaita from axiological point of view. One view is that even *GYAni* (*jIvan-mukta*) is bound by the *prArabdha* (the '*karma-phala* in fruition), and thus experiences the same phenomenal world and limitations of the body and mind as before his Self-realization. The difference is that he retains only the minimum essential subjectivity to retain his worldly existence, over and above which he does not have any ego (doer-ship and consumer-ship). *sha.nkara* has discussed this issue in CUBh 6.14.2, BGBh 4.37, BSBh 4.1.15 etc. where he supports the view that *GYAni* is bound by the *prArabdha.* Few other texts (e.g. VC 453-464, and AA 90-92, 98-99) which are attributed to him however, take the opposite view and assert that *GYAni* is not bound by the *prArabdha-karma.*

4.1 **Realization**: Is Knowledge available to soul 'here and now' when it is experiencing the relative level? How does a Seeker [*sAdhaka*] realize the Knowledge to transcend to absolute level? What happens to him after realization? *sha.nkara* is emphatic that Knowledge can be realized here and now (BSBh 3.4.51). The Advaita tradition assumes that *shruti* gives direct and immediate [*aparoxa*] knowledge and not the mediate or indirect [*paroxa*] one, though the tradition is not monolithic. Two important contributors to Advaita tradition, *maNDana mishra* and *vAchaspati mishra* were of the opinion that UP do not give direct experience. *sha.nkara* however, believed that those whose minds are acute, and for whom the meaning of the words is not obstructed by ignorance, doubt, or mis-understanding, are able to experience the meaning of *tat tvam asi* [Thou art That] even when it is uttered once.[157] He further believed that

156 The *jIvanmukta* retains his essential body-mind functions which can be attributed to Ignorance. The *jIvanmukti* then becomes a moral concept rather than an epistemological-ontological unity with *brahman*. Knowledge is realized only at the absolute level which is beyond all relative means of body and mind. Thus, multiplicity is eliminated only when empirical cognition which is the basis of duality is not operative. This can happen in states such as deep sleep, swoon, coma, anesthetization, *samAdhi* or death. These states however, are differentiated from Liberation on axiological grounds.

Sometimes the charge of antinomianism is leveled against *jIvanmukta* as he is not bound by any action; however, his egolessness should dispel such a charge. He is the embodiment of morality.

157 BSBh 4.1.2. *sha.nkara* repeats this view in US 18.104.

jIvanmukta cannot relapse into state of Ignorance except for momentary confusion which might happen due to past impressions.[158]

If the Knowledge is super sensuous and unaccessible to mind how can it be Known? *sha.nkara* suggests that *brahman* is not accessible to senses and mind because it is not immediate to the senses and to the mind; but UP can make *brahman* direct and immediate like an experience triggered by the sentence 'you are the tenth'.[159] It is the experience of Self as undifferentiated awareness. It is the very basis of experience.

According to *sha.nkara*, the Liberated person is able to see everything as his limiting adjunct, implying that he sees himself as pure awareness (BUBh 2.5.15). He Knows that Self is beyond phenomenal conditions and sinless.[160] He Knows that Self is the undifferentiated Seeing, without any agent-ship, and has given up the idea of his being Knower of the *brahman.*[161] A Knower does not have self-referring cognition (US 14.29). A Liberated person is in a space-like state by removing the ideas of "I" and "mine" and becoming free from body (US 15.54). When a person negates the cognition that body is the Self and remains as firm in it as his previous cognition that body is the Self is Liberated (US 4.5). When the identification with all 'other' things are gone the Self is Known (BUBh 4.4.20). There is nothing more to be done apart from remaining in the Knowledge of the Self.[162] The Liberated person (who is alive i.e. *jIvanmukta*) suffers the same fate, the old age, sickness and all that, as the bodies of other people (BUBh 1.4.7); except that he knows Self and hence does not identify himself with the body-mind complex. He is

158 BUBh 1.4.10. This type of Liberation during the life time of *sAdhaka* is known as *jIvanmukti* while the one after the 'permanent release from the body' (death) known as *videha-muktI* or *brahmanirvANa*. Sustainability of Self once realized - just as butter raised from the milk and thrown into it does not get mixed with it again - is vouched in US 17.61

159 US 18.190-2: It tells the story of ten pilgrims. Each of them counted only nine men when they knew that they were ten at the start of the journey. They could not find the tenth missing man. Ultimately an amused bystander lined them up and after the count of nine told the counting man that he was the tenth missing man. Immediately the man understood that he indeed was the tenth man.

160 BUBh 4.4.6, BUBh 4.4.8, BSBh 4.1.15

161 At the absolute level, knower-ship does not exist. It is pure Knowledge without knower-ship.

162 MUBh 1.1.6, US 1.2, 1.4, 1.5, 1.44

Knowledge personified without any attachment to body or worldly affairs. Possibly for this reason *sha.nkara* speaks of the Knower as bodiless person.[163] The Knower after the death becomes Knowledge. He metaphorically merges with the *brahman*, but in reality nothing happens; his body perishes while Self remains as it is, eternally without any change, since it is nothing but *brahman* (BUBh 4.4.6).

4.2 Theory of *karma*: BU 1.6.1 underlines the importance of *karma* [कर्म]: "This Universe is formed of three entities: name (*nAma*), form (*rUpa*), and action (*karma*)." In Vedanta, it is customary to see the first indication[164] of the *karma* doctrine in BU 3.2.12–13 where sage *yAGYavalkya* has a discussion about life after death with the learned Brahmin *ArthbhAga*: "Having gone aside, they engaged in a consultation. That which they spoke about was *karma* (action) and that which they praised was *karma*, one indeed becomes good by good action, and bad by bad action".[165] The doctrine can be described as "*kArmika* law of causation or *kArmika* law of action and reaction" shaping the future of the soul. The theme is taken again in BU 4.4.5 bringing in the element of 'desire' which propels the course of individual action.[166] PY 2.14 says that the experience of pleasure and of pain are the results of merit and of demerit respectively.

---

163 BSBh 1.1.4, BUBh 4.4.7, CUBh 8.12.1

164 It is possible to trace the origin of the concept of rebirth in *shatapatha brAhamaNa* (Deussen 1899, Tull 1989, Staal 2008) and trace the moral order that is implicit in the concept of *karma* to *RRita* (Dixit 1964) and to *iShTAputra* (Keith 1925, Hiriyanna 1932) in RV. The concept of *avatAra* and transmigration can be seen in RV 4.26.1-4. The metaphor of "Two birds" in RV 1.164.20 (which is repeated in AV, MU and SU) is interpreted in a *kArmika* way: the first bird represents the individual soul, while the second represents *brahman* or *sAxin*. The soul is essentially a 'reflection' of *brahman*. The tree represents the body. The soul identifies itself with the body, reaps the 'fruits of its actions' (*karmaphala*), and undergoes rebirth. The *sAxin* alone stands as an eternal witness,

Gananath Obeyesekere suggests to look for the origin of *karma* idea in ancient religions of Gangetic tribals. (ref (1) "Karma and Rebirth in Classical Indian Traditions" (KRCIT) Ed. Wendy Doniger O'Flaherty, 1980)'. Also refer "Imagining Karma" by Gananath Obeyesekere, 2002; Pub. University of California Press)

165 This is interpreted to mean that man's *karma* in the previous birth(s) decides his tendencies and dispositions in the subsequent birth(s). This is only one path of the close 'loop'. The 'return path' of the loop in the form of compensation and retribution is described in the *pa.nchAgni vidyA* (BU 6.2.9-16 and CU 5.4-10).

166 Here, desire itself is identified with action, at least as the original and the most important component (initiator) of action. This leads to the concept of 'desire-less action' [*niShkAma karma*] which minimizes the *karma* binding.

Good *karma* attracts merit and bad *karma* attracts demerit.[167]

At the relative level, Vedanta is emphatic about rebirth (BU 4.4.3): "Just as a leech goes to the end of a blade of grass, catches another support and withdraws itself, so does this self set aside the present body – giving up identification with it – and withdraws itself to take a new body". In BG 4.5, Krishna remembers his previous births though Arjuna does not. BG 2.22 clearly asserts the doctrine of rebirth (वासांसि जीर्णानि यथा विहाय...).

The exit of the soul from the body is described in CU 8.4.1–3 and again in 8.6.1–2, 5–6. KU 2.3.16 follows the same line. BU 6.2.9–16 offers to explain the 'wisdom of five fires' [*pa.nchAgni vidyA*][168] and soul's 'journey' after the death. The same *vidyA* is propounded in CU 5.4–10. A more detailed and fanciful description of soul's post death journey is given in Kau 1.2–7. During the intervening period between a birth and rebirth Soul experiences ideation of pain and pleasure corresponding to its merit and demerit of previous birth(s). The 'womb for next birth' is decided by residual *karma* or *sa.nchita karma* that the soul may carry to the next birth. The cycle of birth and rebirth is stated in SU 1.6 by using allegory of a 'wheel of *brahma*' (*brahmachakra*). This cyclic rebirth is illustrated in KU 1.1.6 by using simile of 'corn': "Consider how it was with the forefathers; behold how it is with the later (men); a mortal ripens like corn, and like corn is born again". Whatever may be the balance of his *sa.nchita karma,* Soul's final release (*videha-mukti* or *moxa*) from the trans-migratory cycle of *saMsAra* is possible only when it realizes the Self.

In BSBh 3.1.1–27, *sha.nkara* discusses transmigration. In BSBh 3.1.8, he observes that the scriptures do not proclaim any competence for acquiring fresh *karma* in heaven or hell or among lower creatures. This limits the scope of action 'here and now' and confines it to the higher (evolved)

---

167 This simple idea is common to all Indic religions. For example, Buddhist canon (Samyutta Nikaya) states: According to the seed that is sown | So is the fruit you reap therefrom | Doer of good will gather good | Doer of evil, evil reaps | Down is the seed and thou shall taste | The fruit thereof ||

168 In this *vidyA*, world process including procreation is seen as an act of sacrifice. The world including the sun, moon, and the earth with its seasons, man-woman etc are analogized to sacrificial fire.

sentient forms, excluding insects etc.

The *karma* theory formulates various types of *karma* and their results (*karma–phala* or *karma–vipAka*)[169] viz: (1) *nitya karma* – 'prescribed' [170] *karma* which is performed regularly and which accumulates demerit if not performed, (2) *naimittika karma* – 'prescribed' *karma* which is performed 'on occasion' and which accumulates merit if performed, (3) *niShiddha karma* – prohibited karma which attracts *kArmika* penalty, (4) *sanchit karma* – accumulated *karma* which has not started fruition, (5) *prArabdha* karma – predestined *karma* which has started fruition, (6) *kriyAmAna karma*: Day–to–day unprescribed actions arising out of individual free will that accumulate merit or demerit depending on their nature, (7) *AgAmI karma* – future *karma* which is the consequence of the present *karma* in hand, (8) residual *karma* – part of *sanchit karma* which is set apart for the soul to experience it in 'this world'.

This *karma* categories and their results are of much concern to School of *mImAMsA* (School of exegesis) which sees the whole Veda as 'injunctions and prohibitions' [*vidhi–nishedha*] and discussions [*arthApatti*] about the performance (or non–perform) of the *karma*. On the contrary, Vedanta downplays *karma* and advocates its renouncement for Liberation. Still, there are clear indications that some of the *kArmika* concerns of oldest UP like BU, CU, and AU are outgrowths of their respective *brAhmaNa*–s.[171]

Which *kArmika* residues work themselves out sooner? Which ones constitute the *prArabdha karma* for a given lifetime as opposed to others, particularly, which are *sa.nchita karma* stored up for later fruition? This is the Problem of Priorities. *sha.nkara* seems to think that in general the more intense and proximate residues, whether sinful or meritorious, tend to

---

169 Many times the terms *karma* [Action] and *karma-phala* [result of Action] are used interchangeably.

170 The *karma* prescribed by *shruti* (Veda) and *smRRiti* for a certain stage of the life.

171 For example, meditation in CU 3.15 is meant for the longevity of a son, which is necessary for the welfare of the father in 'after-life'. A son who has long life can acquire vast *vaidika* knowledge and perform duties prescribed therein for the benefit of himself and his forefathers. This very idea and the implicit concept of “merit transfer” comes from *brAhamaNa* texts and differentiates *vaidika karma* theory from that of Vedanta.

mature first. But the general rule here is subject to many exceptions because there are incompatibilities among several residues which have equal claim but only one of which can mature at a time (Karl Potter in KRCIT). Who keeps account of *karma* and prepares the balance–sheet of *puNya* (merit) and *pApa* (demerit)? The 'book–keeping' in *karma* theory will be quite complex if we decide to design a logically consistent model of *karma*. This is the problem of complexity. The previous 'problem of priority' is part of the complexity problem.[172]

Vedanta (BSBh 3.2.38, 41) attributes the workability of *karma* to the omniscience and omnipotence of *Ishvara* – *karma* by itself cannot bring about the proper results at some future time; neither can super–sensuous, non–intelligent qualities like *adRRiShTa*[173]*,* by themselves mediate the appropriate, justly deserved pleasure and pain. The fruits, according to *sha.nkara*, then, must be administered through the action of a conscious agent, namely, *Ishvara*.

In addition to addressing the issue of complexity and its physical–metaphysical workability, the *karma* theory has to answer certain other issues such as:

(1) **Problem of Free Will**: In a mechanistic 'action – reaction' type of *karma* theory, there is no scope for free will. << answer: Apart from 'book–keeping of merit and demerit', *karma* theory is not mechanistic. The situation of the soul's birth and the *karmaphala* which the soul has to experience in 'this life' are decided by its past *karma*; however, the soul can modify its dispositions and exercise its will in the performance of *karma.* Soul has to experience and exhaust its *prArabdha,* but its will which

---

172 In BG (4.17) *kRishNa* declares – *karma*'s ways are hard to understand (गहना कर्मणो गति:). Complexity problem is not unique to *karma*. Mathematical theories such as of 'chaos', 'dynamic systems' or 'quantum probability' attempt to tackle the complexity pertaining to the 'physical' actions.

173 Any unseen (unexplained) force that establishes link between cause and its effect is known as *adRRiShTa* in *vaisheShika* School of *kaNAda*. In *pUrva-mImAMsA* (School of anterior exegesis), *adRRiShTa* becomes the metaphysical link between *karma* prescribed by the *vaidika* commands and its results (*phala* or *vipAka*). There it is known as *apUrva*. Certain exegesis Schools dispensed with God in preference to *apUrva*.

decides its consequent action is based on both *kArmika* tendencies (*vAsanA, saMskAra*) and non–*kArmika* dispositions. This later part has probabilistic elements which could figuratively be attributed to *mAyA.* Even if we discount this non–*kArmika* part of the soul, the *kArmika* tendencies themselves have scope for modifications due to built in mechanism of retribution and compensation. Though these *kArmika* modifications are deterministic inasmuch as they take place in the broad framework decided by the soul's *kArmika* past, they offer freedom to the soul to take its own microlevel actions. Thus, *kArmika* universe appears to be deterministic at the macro–level; but is 'free–willed' or probabilistic at the microlevel >>.[174]

(2) **Problem of Identity**: If the Self is attributeless, how can it be identified in the new body–mind complex? << answer: When the individual soul leaves the previous body and attains another, it is helped by the chief *prANa*, it is accompanied by the senses and the mind, and it has ignorance, results of past actions, and the tendencies acquired in the previous birth as its prop. (BSBh 3.1 (intro)). This prop is carried to its next birth. Though the soul itself may not identify its old self of the previous birth, it is identifiable to the *kArmika* law (to *Ishvara* or to the principle of *apUrva*) which allocates *sa.nchita karma* to the transmigrating soul.[175] >>;

(3) **Problem of Memory**: If the soul does not have any memory of previous births then its present experience of *karma* is 'not justified'. This problem can also be seen as an identity problem; since memory is the basis of personal identity in the background of ever changing mental states. << answer: Universal *kArmika* justice is different than the contextual justice pertaining to an individual soul. Universal morality and justice of *karma* theory, occasionally, may seem to overlook or go against the limited contextual morality and justice >>;

(4) **Problem of Verifiability**: The previous birth of the soul is not

174 Analogy: Physical universe is deterministic at the macro-level but is 'random' at the quantum level.

175 Karl Potter in KRCIT thinks that '*karma* and rebirth' discourse in texts like *yogasUtra* of *pata.njalii*, *yogabhAshya* of *vyAsa*, and *tattva-vaishAradI* of *vAchaspati* along with *sha.nkara*'s commentaries on BS, (+ BU, CU) offer all elements that can be built-up into sustainable *karma* theory.

verifiable. This problem is again a corollary to the 'Problem of Identity'. << answer: Soul, due to its 'primal Ignorance', forgets its 'notional' birth(s) of the past and as also the fact that it is essentially birth–less. Establishing soul's identity of the past births is not possible by scientific means; in that sense *karma* theory is soterial and not scientific. >>;

(5) **Problem of Infinite Regress**: If the residual *karma* is acquired from the previous birth, it will lead to the problem of infinite regress as regards origin of the *kArmika* process << answer: The *kArmika* transmigratory cycle is beginningless – without origin. The soul's Liberation does not occur in space and time. >>;

(6) **Problem of Sufferings**: *Ishvara* is omnipotent and omniscient and still there is evil and suffering in the world. This problem will also include Problem of Purpose – What is the purpose of creation if there are sufferings and evil tendencies? << answer: Looking from the relative–empirical level, this world is an undefinable play of *mAyA*. At the Absolute level however, the concepts of *Ishvara*, *mAyA*, *karma–vipAka,* evil, goodness, and rebirth do not stand. At that level there is only *brahman* and nothing else. This really is the answer to all other questions as well. >>

In Vedanta, it is not sufficient to reduce the merit–demerit balance to zero – one is not Liberated by mere experiencing and exhausting the *karmaphala.* Liberation is achieved only by Knowledge, by Self realization.

4.3 **Path of Realization**: Ignorance is said to be (the cause of) superimposition – the fundamental error in our perception due to which plurality of names and forms appears. *sha.nkara* does not seem to advocate any super natural method by way of mystic experience or *samAdhi* to realize the Knowledge. Hearing [*shravaNa*], contemplation [*manana*], and 'sustained meditation' [*nididhyAsa*] is said to be the traditional path of Self–realization (BU 2.4.5).[176] Knowledge is like an

176 The post-*sha.nkara* tradition added the 4th fold – that of absorption [*samAdhi*] to the 3-fold path of hearing, reflection, and meditation. This is reflected in the popular text like *vedAntasAra* (VS 181). Absorption can be attended with self-consciousness (*savikalpa*) or without it (*nirvikalpa*) (VS 193).

insight – an understanding of the fact that *brahman* is nothing but the inmost Self. It arises like a discovery – a direct experience of the luminous Self from such texts as 'Thou art That' just as it did from '"Thou art the tenth" (US 18.190–192).

At some places UP add another dimension by saying that the Self becomes known of its own accord; It reveals Its true nature on Its own and not through traditional means like discourse, hearing, or intellect (KU 1.2.23, MU 3.2.3). In US, *sha.nkara* says that Knowledge alone is the cause of immortality; there is nothing else to cooperate with (in producing Liberation) (US 11.2). The Self does not depend on any thing else in order to be acquired (US 17.6). When the mind is purified like a mirror, Knowledge is revealed in it. Here[177] *sha.nkara* advises to purify the mind by *yama–niyama* of classical *pata.njalii yoga*[178] (PY). He however, does not

The later is distinguished from deep sleep (VS 199) but not from death. The text further describes 8-fold practice (of *yoga*) to realize *savikalpa samAdhi* as its 8th and final step before realizing *nirvikalpa samAdhi* (VS 200-209). In VC 353-375, 407-411, too *samAdhi* is both the final mean and the end in the path of Self-realization. The position that *samAdhi* is the final and indispensable instrument of Self-realization does not have uniform support in Vedanta tradition.

177 US 1.4 (prose), US 17.22-24: In 17.22 *sha.nkara*'s proposal for *karma,* be it *nitya-karma* (ref. Gloss of *bodhanidhi*) or *niyama* (ref. Gloss of *rAmatIrtha*), is an apparent contradiction on the backdrop of his insistence on complete renunciation of *karma* in Ch-1. *sha.nkara* however, allows only those actions which are conducive to Knowledge, not as part of exegetical injunctions, but as (ethical) means of *chittashuddhi.* He describes Knowledge as 'supreme purification' (US 16.71, 17.85). Since Knowledge is not an action (BSBh 1.1.4), *chittashuddhi* too is not an activity. Here, *chitta-shuddhi* becomes a moral concept beyond *karma* 'bindings' whether achieved through *yama-niyama* or *nityakarma*. Knowledge by any means is good enough to scorch the *karma*. For another explanation see "A Thousand Teachings" by Mayeda.

178 The word *yoga* is derived from the Sanskrit root *yuj* which variously means yoking, harnessing, achieving, connection etc. These meanings reflect in earliest occurrences of this word in RV. In BG *yoga* means: evenness of mind (2.48), skill in action (2.50), steady concentration (6.3, 12, 19) etc. In KU (3.4) and Mai (2.6) it means sense control; in SU it is 'connection' (with *brahman*) (2.5), and path of realization (of Self) (2.11). In PY it means 'cessation of mental states' (1.2). Classical *yoga* is assumed to be *pata.njalii yoga* [PY] as presented in *yogasUtra* which is the earliest extant text of *yoga* (c.300BC-200BC). (Its fourth chapter however, seems to be the later addition). *yoga* practices are also advocated in UP such as in Mai, SU, KU and TU; but PY is distinguished by its emphasis on ethical principles, particularly of 'non-injury' [*ahiMsA*]. Most of the ethical principles and operational methods of *yoga* are shared by all major Indic Schools, including both orthodox (e.g. *sA.nkhya,* Vedanta) and heterodox (*bauddha* and *jain*) Schools.

PY has one chapter each on 'aims, practices, powers, and liberation'. It has eight auxiliaries (*aShTA.nga*): (1) abstentions [*yama*], (2) observances [*niyama*], (3) posture [*Asana*], (4) breath control [*prANAyAma*], (5) abstraction [*pratyAhAra*], (6) concentration [*dhAraNA*], (7) meditation [*dhyAna*], (8) absorption [*samAdhi*] (PY 2.29). The *yama-niyama*] form the ethical system; remaining auxiliaries are operational methods directed towards mind control. *yama* denotes

use the term *samAdhi*; he mentions *samAdhAna* [serenity] and *ekAgryam* [one pointedness] and declares the latter to be the best of austerities.

The clear separation between KT and AT and absence of injunctions in KT allow Advaita–Vedanta to select its own method of Self realization.[179] This has resulted in multiplicity of soterial methods including classical *yoga*, *bhAgavata bhakti,* and *niShkAma karma* of BG. "Mind purification" [*chitta–shuddhi*] and its indicative "four means" [*sAdhana chatuShTaya*] are the prerequisites for realization. *sha.nkara* opines that rites and rituals are useful for *chitta–shuddhi* but thereafter lose their relevance. The basic doctrine of Advaita is Self = *brahman,* where all ontological, epistemological, and axiological concepts converge. At the absolute level multiplicity is dissolved into unity and souls are freed from the bonds of *karma*. At the relative level unity appears in the form of equanimity (*samatva*) and freedom is achieved by 'self–less work' [*niShkAma karma*]. The concepts of 'mind–purification', 'equanimity', and 'selfless work' are essentially moral concepts that go beyond the 'injunctions of Veda' *(karma–kANDa*) and lead to the Liberation.

BG acknowledges 'loving devotion to God' [*bhakti*] as a soterial path along side the 'path of Action' [*karma yoga*] and path of Knowledge [*GYAna yoga*]. In BG*, samatva* is established in *yogi*.[180] The word *yoga* with all its semantics and ethics plays an important role in BG and in Vedanta. KU

---

commands of non-injury [*ahiMsA*], truth [*satya*], non-stealing [*astEya*], chastity [*brahmacharya*], and detachment to possessions [*aparigraha*] (PY 2.30). These are sovereign undertakings independent of cast-class-gender, time, place, and context (PY 2.31). The *niyama* is observance of purity [*shaucha*], contentment [*santosha*], austerity [*tapas*], scriptural study [*svAdhyAya*], and devotion to God [*Ishvara praNidhAna*] (2.32). PY advises to cultivate the virtues of friendliness, compassion, happiness, and tolerance (1.33), and warns about ignorance, egoism, attachment, aversion, and desire to cling to life (2.3).

In *yAGYavalkya smRRiti* [YS] there are ten *yama*-s: continence [*brahmacharya*], compassion [*dayA*], patience [*xAnti*], giving [*dAna*], truthfulness [*satya*], honesty [*akalkatA*], non-injury [*ahiMsA*], non-theft [*asteya*], congeniality [*mAdhurya*], restraint [*dama*] (YS 3.312); and ten *niyama*-s: bathing [*snAna*], silence [*mauna*], fasting [*upavAsa*], devotional rite [*ijya*], study [*svAdhyAya*], sexual restraint [*upastha-nigraha*], obedience to teacher [*guru-shushruShA*], purity [*shoucha*], non-anger [*akrodha*], attentiveness [*apramAdatA*] (YS 3.313).

179 *sureshvara* suggests that which ever method that brings Self-realization is good enough, implying that goal is more important than means in the context of 'Knowledge'. (BUBhV 1.4.402).

180 BG 2.48, 2.71, 5.7, 5.18, 6.29-32, 7.19, 12.13, 13.27-28, 18.20, 18.53-54.

(1.2.12) calls Self realization as *adhyAtma-yoga,* while '*yAGYavalkya smRRiti*' [YS] terms Self-knowledge through *yoga* as the highest of all *dharma*-s[181] The concept of Liberation in *yoga* is different than that of Advaita. PY treats *samAdhi* as Liberation while Advaita treats it as purification of mind; some Advaita traditions however, define *samAdhi* itself as 'identification with *brahman*' and adapt accessories of *yoga* .[182] In general, post-*sha.nkara* Advaita-Vedanta traditions accept 'knowledge of Truth' [*tattva-GYAna*], 'annihilation of mind' [*manonAsha*], and 'effacement of the latent impressions of desires' [*vAsanAxaya*] as the means of *jIvan-mukti* (तत्त्वज्ञानमनोनाशवासनाक्षयास्तत्साधनम्). These are to be practiced together and not severally one at a time. (ref 7.2(8): JMV: Ch2, p.75-77).

As an example, a path of realization that includes classical *yoga* is described in following steps:[183]

a) Realization starts with 'selfless work' [*niShkAma karma*]. Selfless service is the beginning of renunciation [*sa.nnyAsa*]. [184]

---

181 *shAstra* connotes *dharma* in various ways: In BU (1.4.14) *dharma* means truth (यो वै स धर्मः सत्यम् वै तत्). In *atharva* Veda (ref 18.3.1) it means "old customary order" (धर्मं पुराणं अनुपालयन्ति). BG seems to use the word with the same meaning – that of traditional duties of *varNAshrama.* In MB (12.110.11) Krishna defines *dharma* as 'the one that gives sustenance' (धारणाद धर्म). Again in MB (13.115.1) *ahiMsA* [non-violence] is said to be the highest *dharma* (अहिंसा परमो धर्मः). According to *pUrva mImAMsA* (1.1.2) *dharma* is that good which is determinable only by the *vaidika* commands (चोदना लक्षणोऽर्थोधर्म:). The *manu-saMhitA* (II.1) makes this definition less rigid by defining *dharma* as that which is followed by the learned who are devoid of attachment and antipathy, and that to which the heart assents (विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेशरागिभिः | ह्रदयेनाभ्यानु ज्ञातो यो धर्मस्त निबोधत). Later *smRRiti*-s like *bRRihaspati*, *viShNu*, *devala* and *yAGYavalkya* (e.g. YS 1.5.122) extend the notion of *dharma* to include moral virtues of BG (*daiva saMpat, sAtvika shraddhA*) and of PY (*yama-niyama*). Still further, it is made compatible with Vedanta: Self-knowledge through *yoga* - अयं तु परमो धर्मो यद्योगेन आत्मदर्शनं (ref YS 1.1.8) and through *bhakti* [devotion] (ref SB 1.1.2, 1.2.6-12). In RV, the concept of *RRita* [ऋत] (ref 1.24.8 , 4.23.9, 10.133.6 etc) implies natural justice and harmony implicit in the world order – the universal *dharma* of all beings. In RV 10.133.6, the sage requests the God: "Lead us beyond all pain and grief along the path of holy Law" (ऋतस्य न: पथा नयाऽति विश्वानि दुरिता नभंतामन्यकेषां ज्याका अधि) (RV 10.133.6). Two mature forms of this old RV concept later appeared in 'western' philosophy as "God's Point of View" (Spinoza) and "Kingdom of Ends" (Kant) in 17-18th century.

182 For example, refer '*aparoxAnubhuti*' (AA) (ref. 7.2(7)). AA *shloka*-s 102 to 136, 140, 142 and *tejobindu Up. mantra-s* I:15-51 contain an identical practice of Self-realization. Also refer VS 200-215, and VC 353-375, 407-411 where *samAdhi* is both the means and the end.

183 Ref. "invocation - introduction to *gUdhArtha dIpikA*" (BG with the annotations) of *madhusUdana.*

184 This word has a different connotation in *dharmashAstra* where it means one of the four 'stages of life' [*Ashrama*-s] of a man as: (1) student [*brahmachArI*] (2) householder [*gRRihastha*] (3) forest dweller [*vanastha*] (4) monk [*sa.nnyAsin*]. There are four groups of monks: *kutichaka* (one who stays in uninhabited house), *bahUdaka* (one who wander from place to place), *haMsa* (a monk

b) The *niShkAma karma* firms up 'discriminating ability' [*viveka*] of the Seeker.

c) Application of discrimination firms up detachment [*vairAgya*] and six–treasures [*ShatsaMpatti*]. Here the Seeker should be fully established in renunciation.

d) 'Longing for Liberation' [*mumuxutva*] springs from the renunciation. This then completes and consolidates the 'four means of Liberation' [*sAdhana chatuShTaya*].

e) Seeker then 'goes to Guru for guidance' [*dIxA*]. Then follows hearing and study [*shravaNa*] and contemplation [*manana*] of Vedanta and *uttara–mImAMsA*.

f) Next step is the 'sustained meditation' [*nididhyAsa*]. The whole of *yoga* scripture (such as PY and *yogika* UP) gets its purpose fulfilled at this stage.

g) Seeker purifies his mind with the practice of *yoga* and develops equanimity [*samatva*].

h) Equanimity leads to the 'Knowledge of reality' [*tattva–GYAna*]. This happens when purified mind 'listens' and 'understands' the purport of *mahAvAkya*–s like "*tat tvam asi*" [That Thou Art] and when Nescience is eradicated on the rise of Knowledge.

i) The *tattva–GYAna* burns up the results of all actions that have not started bearing fruits and that belong to past births [*sa.nchita karma*] as well as to the present birth [*AgAmIni karma*].

j) The 'results of past actions that have caused the present birth and that

---

from whom all actions have fallen off like a swan who does not get wet and sticky even though swimming in the water), *paramhaMsa* (a monk of the highest order, a Knower who regards all as *Atman* and begs alms from all casts).

There are three opinions about these stages: (a) *gautama dharmasUtra* (3.1, 3.35) holds that there is only one (main) stage, that of householder and other stages are auxiliary (secondary) stages. (b) *manu smRRiti* (4.1, 5.1, 6.33-37, 6.81-83) holds that a man should pass through all these stages sequentially w/o omitting any of them. (c) *jAbAlopanishd* (verse 4) says that immediately after finishing the stage of the student or of a householder a man can become a wandering monk (*parivrAjaka*).

have started bearing fruits' [*prArabdha karma*] and the 'past impressions' [*vAsanA*–s] however, remain. These are quelled or eliminated by practicing the triad of concentration [*dhAraNA*], meditation [*dhyAna*], and absorption [*samAdhi*] known as *saMyama.*

k) The commands of *yama* (non–injury, truth etc.) are conducive to *saMyama*. However, *samAdhi* is quickly accomplished by 'devotional service' [*bhakti*] in the name of *Ishvara*.

l) The practice of *samAdhi* leads to 'steady mind' [*sthita–prajnA*] and removes the obstructive past impressions [*vAsanA*–s] completely.

m) The Knowledge of *brahman* [*tattva–GYAna*], steady mind [*sthita–prajnA*], and 'dissipation of past impressions' [*vAsanA–xaya*] lead to the 'state of Liberation while still alive' [*jIvanmukti*]. This state is also known as 'renunciation of the wise' [*vidvat–sa.nnyAsa*].

n) The state of *jIvanmukti* is sustained by constant practice of *samAdhi*: first by *savikalpa samAdhi*, a state when mind fluctuations are eliminated but the multiplicity persists; and then by the *nirvikalpa samAdhi* when the multiplicity is removed. Devotional absorption serves the same purpose.

o) The Seeker who sees no multiplicity, has perfect equanimity, and keeps himself absorbed in devotion is known as *jIvanmukta, sthitapraGYa,* or *paramabhakta.* During this state the Seeker acquires 'supreme detachment' [*parA–vairAgya*] towards worldly phenomena.

Both in classical Advaita and *yoga*, the 'ability to discriminate' [*viveka*] is needed. In Advaita it is part of *sAdhana chatuShTaya*; it discriminates between the eternal and non–eternal. In PY it discriminates between the pure and impure and between the good and evil (PY 2.5). This *viveka* needs to be exercised continuously to attain *moxa*; it reveals itself in the light of Knowledge when impurity is removed (PY 2.26, 2.28). In its general form it becomes *sadasatviveka* (सदसत्विवेक) where *sat* (truth, awareness, righteousness) and *asat* (falsehood, ignorance, wrongfulness) have

ontological, epistemological and ethical purport. It ensures one's movement towards *moxa* in a manner suggested by BG (6.5–6): "elevate the self by the self" (उद्धरेदात्मनात्मानम्).

5.0 Historical Overview

We can cursorily map the philosophical and social aspects of Advaita within the broad historical framework: (1) civilization of Veda (before c.500BC) to which scriptures are assigned, (2) classical civilization of Indian empires (c.500BC–500) in which Vedanta evolved in *sUtra*–s, (3) early middle ages of regional Indian kingdoms (c.500–1000) in which Advaita was established and flourished, and (4) middle to late middle ages of Turko–Mongol–Islamic conquests and Mughal empire (c.1000–1700) in which Advaita defended itself against the competing Schools.

5.1 History of *RRigveda* [ऋग्वेद]:

It is possible to trace the Vedanta principles in *RRigveda* [RV] (see 1.1). The study of RV, which is the oldest amongst the Veda[185] and arguably the oldest scripture known to mankind, can give valuable insight into *vaidika* culture, the pinnacle of which is the Vedanta philosophy.

The major RV branch (recension) that has survived is *shAkala*. Another one reportedly surviving is *bAShkala,* almost identical to *shAkala.* The *shAkala* recension has 1017 regular hymns, and an appendix of 11 *vAlakhilya* hymns which are now customarily included in the Book–8 (as 8.49–8.59), for a total of 1028 hymns comprising of 10552 *mantra*–s, distributed into ten Books (*maNDala*–s). The *bAShkala* recension includes 8 of these *vAlakhilya* hymns among its regular hymns, making a total of 1025 regular hymns for this *shAkhA*. In addition, the *bAShkala* recension has its own appendix of 98 hymns, known as *khilAni*.

---

185 It is generally agreed that RV predates other Veda: (a) SV came into being for chanting and singing Rk *mantra*-s in a particular way (*sAman*-s), (b) liturgical traditions of complex codification (*brAhamaNa*-s) were 'formulated' posterior to RV *mantra*-s which were invocations and eulogy of Gods, (c) many sections of the *brAhmaNa*-s comment on or give explanations of passages or whole hymns in the RV. For example, the *aitareya brA* 7.13.33 narrates the *shunaHshepa* story briefly alluded to in RV 1.24.12-13 and 5.2.7, and the *shatapatha brA* 11.5.1, comments on the *pururavas* and *UrvaSi* love story of RV 10.95. Such exegesis is applicable only when the texts are canonized, (d) RV shares large number of *mantra*-s with YV (581), SV (1800), and AV (1260). The Veda amongst themselves, may have contemporaneous and layered sections and their chronology is difficult to fix. The relative chronology of *mantra* (*saMhitA*)*, brAhamaNa, AraNyaka,* and *sUtra* in that order for a given Veda is accepted, while the RV *mantra* is said to be the oldest.

Most of the hymns are to be sung to various deities[186] as manifestations of the One Divinity. RV and AV mention 33 main deities. These are classified as 11–celestial deities (*dyaus, ashvin twins, pUshANa, viShNu,* six *Aditya*–s viz *sUrya, savitA* or *bhaga, mitra, Aryaman, daxa, aMsha*); 11–atmospheric deities (*indra, varuNa, rudra, maruta, Ushas, vAyu, parjanya, vivasvat, yama, prajApati, aditi*); and 11–terrestrial deities (*agni, soma, bRRihaspati, apAM napAt, mAtArishvan, tvaShtrA,* and goddesses *pRRithvI, ApaH, sarasvatI, iDA, bhAratI*).[187] The heroic and kingly god – *indra*, the god of fire – *agni*, and the god of sky – *varuNa* are addressed more frequently than the later day more popular *viShNu* and *rudra* (*shiva*). *shiva* is not the name of any God in RV; it is an adjective meaning propitious, auspicious, or favorable. In RV it is mostly applied to *rudra* to placate him, he being the most fearful God for the Aryans. Over the period *shiva* became synonymous with *rudra*. Sometimes, to the classification of celestial, atmospheric, and terrestrial deities few additional classes such as abstract deities, secondary deities, demon deities, and ancestral spirits are added. It is customary to view the multiplicity of deities as a kind of nature worship which subsequently evolved to absolute monism or panentheism through intermediate stages of polytheism, henotheism (or kathenotheism), monotheism, and pantheism. Whatever view one may adapt, the ultimate Reality of RV is only One – "*ekam sat*" (एकम् सत्) or "*tad ekam*" (तद् एकम्).

---

186 RV deities to whom one or more hymns are dedicated, are: *indra* (289 hymns), *agni* (218), *soma* (123), *vishvadeva*-s (70), *ashvin* twin (56), *varuNa* (46), *marut*-s (38), *mitra* (28), *Ushas* (21), *vAyu* (12), *savitRRi* (11), *RRibhU*-s (11), *pushANa* (10), *Apri*-s (9), *pRRithvi* (7), *bRRihaspati* (6), *sUrya* (6), *dyau* (6), *Apa* (6), *Aditya*-s (6), *viShNu* (6), *brahmaNaspati* (6), *rudra* (5), *dadhikrA*-s (4), *sarasvatI* (3), *yama* (3), *parjanya* (3), *vAch* (2), *vAstoshpati* (2), *vishvakarman* (2), *manyu* (2), *kapi.njala* (2), *manas* (1), *daxiNA* (1), *GYAnam* (1), *puruSha* (1). Some of the deities with no dedicated hymn are: *aditi, bhaga, vasukra, atri, apAM-napAt, xetrapati, ghRRita, nirrti, asamati, Urvashi, pUruravas, vena, araNyAni, mayabheda, tArxya-ariShTanemi, tvaShtru, saraNyU* etc. Abrahamic Gods Yehweh and El are there too! This semitic link could be through Mitanni (of Syria) (see http://www.ece.lsu.edu/kak/akhena.pdf and http:// arxiv.org/abs/physics/0301078) (Kak 2003)

187 Ref "Vibrating Universe" by Panda 1999. Many 3-way classifications of *vaidika* deities exist. The 3-way (11*3) idea is in RV 1.139.11: "Ye Gods, who are eleven in the sky, who are eleven on earth, and who in your glory are eleven dwellers in the (atmospheric) water, do ye welcome this our offering". The number 11*3=33 of principle deities is also mentioned in RV 1.34.11 and RV 8.30.2. In RV 3.9.9 and RV 10.2.6, deities are stated to be many more than 33; there they number 3339.

Bk–1 is one of the largest Books along with Bk–10. It can be seen as a collection of family booklets. Bk–2 to Bk–7 are family books; they are said to be the oldest ones. Bk–3 (3.62.10) has important *gAyatrI mantra*. Book–9 is a collection of hymns related to *soma pavamAna* (Purified Soma – a sacred drink to be consumed during the rituals) ascribed to sages belonging to the 10 principal families. The sequential numbering of Bk–8, 9, and 10 can be seen to represent their chronological order.[188]

Bk–10 has hymns related to cosmogony and other miscellaneous topics not covered in other Books. It contains the *nadistuti sUkta* (10.75) which is in praise of rivers and is important for our understanding of the geography of the *vaidika* civilization.[189] It has *puruSha sUkta* [पुरुष सूक्त] (10.90) which mentions 4–fold classification (*varNa* system) and is considered to be important for the social development of later Hinduism. It also contains the *nAsadIya sUkta* [नासदीय सूक्त] (10.129), probably the most celebrated hymn, which deals with the Creation. The marriage hymn (10.85) and the death hymns (10.10–18)[190] are important in the performance of the domestic

188 The numbering of other Books does not go with their chronological order. Books are numbered according to increasing order of their size (no. of verses) with the exception of Bk-1 which, because of its chronological spread anterior to some of the family Books, is numbered one. There is however, a discrepancy between Bk-3 and 4 which is explained in *aitareya brA* (6.18). The hymns 21, 30, 34, 36, 38, 39 (68 verses) in Bk-3 were compiled by *vishvAmitra*-s later to compensate for certain of their other hymns appropriated by *vAmadeva*-s.

189 RV 10.75.5 lists: (1) *ga.ngA,* (2) *yamunA,* (3) *sarasvatI,* (4) *shutudri* [Satlej], (5) *paruShNi* [Ravi], (6) *asiknI* [Chenab], (7) *marudvRRidhA* [Maruvardvan], (8) *vitastA* [Jhelum], (9) *ArjikIyA* [Tawi or Haro], (10) *suShomA* [Sohan] in that order from east to north-west fixing s*arasvatI* to river Ghaggar. RV 3.33.1 identified *shutudrI* [Satalej] and *vipAsha* [Beas] together; while 10.75.6 lists *sindhu* and its western rivers. RV 10.75 takes an integrated view, at least from the rivers' point of view, of G-Y doab and Sapta-Sindhu region. This suggests that this *sUkta* and possibly Bk-10 itself, could have been composed post-1900BC, in the periods of late or final SSC, when deurbanization of SSC and its integration with G-Y doab and other Indic regions started taking place (ibid). This tallies with the archaeological evidence of cremation practices alluded to in the same Bk-10 and recent marine excavation of Bet Dwaraka which carbon dates the site to late or final SSC. Bk-10 and last days of Dwaraka are said to be contemporaneous to MB war within a span of century or so. (see Map-1&2).

190 RV does not support the later day custom and glorification of burning the widow on the pyre of the dead husband: RV 10.18.7 says, "The women here, still happy wives, not widowed, shall come and bring rich oil and precious ointment; and tearless, blooming, rich adorned, may they first approach the resting-place of the departed." (Kaigi's translation: Rig Veda p.77). The words "may they first approach the place" is the translation of '*Arohantu yonim agre'.* This phrase was altered later times to '*Arohantu yonim agne.aH*' (let them enter the place of fire), and by this terrible falsification the widow-burning was justified. The exact opposite was the fact. Among the early Aryans the widow

[*gRRihya*] rituals. The language of Bk–10 is quite different than that of others Books. It must have been composed with a significant time–gap after the compilation of other Books.

Associated with RV are *anukramaNi*–s (indexes) and *parishiShTha*–s (appendixes). The former gives valuable information about composers, deities, and meters of each hymn. The hymns are altogether attributed to 407 Sages, of which 21 are women Sages. Ten principal families emerge after the genealogical tracing which include traditional seven primary families viz *a.ngirasa, bhRRigu, vishvAmitra, vAsiShTha*, *agastya*, *kashyapa*, *atri*; two secondary families viz *kaNva* (of *a.ngirasa*), *gRRitsamada* (of *bhRRigu*); and the one *bharata* family. Bk–6 and Bk–4 are exclusively assigned to *a.ngirasa* family; of them *bhAradvAja*–s have exclusive authorship of Bk–6, and *vAmadeva*–s have exclusive authorship of Bk–4 except its hymns 43–44. A special hymn (*Apri sUkta*) is associated with each of the ten families.

The Book–wise and family–wise distribution of RV hymns (and verses) is as follows (Table–4):

might marry again. The very next verse of the same hymn calls on the widow to rise from beside the bier or pyre and take the hand of her new husband, 'doubtless', says Prof. Macdonnell (Sanskrit Literature p.126) 'a brother of the deceased, in accordance with the ancient marriage custom of which a trace remained among the Hebrews. His translation of the next verse (RV 10.18.8) is: " Rise up, come to the world of life, O woman; Thou liest here by one whose soul has left him. Come: Thou hast now entered upon wife-hood. Of this thy lord who takes thy hand and woos thee". During a much later period (c.650-1200) the custom got established gradually. The *garuDa purANa* glorified the widow burning by calling the burnt woman as *satI* (honorific title of a goddess) and the support was inserted in the *smRRiti* (*viShNu* 25.13): 'If the woman's husband dies, let her lead the life of chastity or mount his pyre'. (ref 'Rig Veda and the Vedic Religion' by A. C. Clayton 1913).

n	Family Name	***AprI-sUkta***	**Book 1**	**Book 2**	**Book 3**	**Book 4**	**Book 5**	**Book 6**	**Book 7**	**Book 8**	**Book 9**	**Book 10**
1	*a.ngirasa* अंगिरस	1.142	96 (1047)			58 (589)	3 (19)	75 (765)		25 (460)	30 (217)	58 (485)
2	*kaNva* कण्व	1.13	27 (321)							55 (933)	8 (50)	1 (9)
3	*vasiShTha* वसिष्ठ	7.2	9 (91)				1 (15)		102 (832)		1 (6)	26 (276)
4	*vishvAmitra* विश्वामित्र	3.4	18 (207)		60 (588)		2 (19)				5 (44)	12 (91)
5	*atri* अत्रि	5.5					79 (655)			7 (88)	2 (16)	8 (112)
6	*bhRRigu* भृगु	10.110		4 (31)						4 (46)	14 (136)	24 (255)
7	*kashyapa* कश्यप	9.5	1 (1)							6 (74)	36 (300)	3 (24)
8	*gRRitsamada* गृत्समद	2.3		39 (398)								
9	*agastya* अगस्त्य	1.188	27 (239)				1 (4)			1 (21)	2 (12)	4 (40)
10	*bharata* भरत	10.70	13 (100)								2 (27)	4 (42)
11	Joined by 2 or more families				2 (29)		1 (15)		2 (9)	4 (76)	6 (196)	7 (49)
12	Unknown									1 (18)	8 (104)	44 (371)
13	Total		191 (2006)	43 (429)	62 (617)	58 (589)	87 (727)	75 (765)	104 (841)	103 (1716)	114 (1108)	191 (1754)

5.1.1 **RV Communities**: In ancient Indic history, there were six tribal groupings viz (1) *pUru,* (2) *yadu,* (3) *turvasha,* (4) *druhyu*, (5) *anu,* as mentioned together in RV 1.108.8; and (6) *tRRixi* (with *pUru*) as mentioned in RV 6.46.8. They inhabited the regions of *ga.ngA-yamunA* [G-Y], and *sindhu-sarasvatI* [S-S]. The *tRRixi* belonged to the 'solar race' of *IxvAku* while others belonged to 'lunar race' of *aiLa.* Amongst them, *pUru*-s,

particularly the *bharata*–s, had a central role; RV in a way, is the Book of the *bharata* family of *pUru* tribe.[191] Amongst *bharata* kings, *divodAsa* (prominent in Bk–6) and *sudAsa* (prominent in Bk–3&7) together, are referred to in all books except Bk–10. Though *tRRixi*–s[192] are rarely mentioned in RV, they helped *pUru*–s in adversity and had a unique place of their own. In RV, the term *Arya* is synonymous with 'honorable men'. It is generally reserved for *pUru*–s, particularly for *bharata*–s, as they are the people of the Book. It had no racial connotation; it being only an honorific title. From *paurANika* references, *yadu–turvasha* inhabited part of Western and Central India, while *pUru–IxvAku*, and *anu–druhyu* occupied Northern Indic regions. Within them *IxvAku* inhabited eastern part, while *pUru* occupied central and *anu–druhyu* occupied north–western areas.

In some RV hymns, mainly related to *dAsarAGYa, vArShAgirA,* and *hariyUpIya* battles which were fought on S–S soil in early and middle RV period, we come across several Iranian, west Asian, and central Asian (and even Greek) ethnonyms such as (1) *pRRithu* or *pArthava* (RV 7.83.1): Parthians; (2) *parshu* (RV 7.83.1): Persians; (3) *paktha* (RV 7.18.7): Pakhtoons; (4) *bhalAna* (RV 7.18.7): Baluchis; (5) *shiva* (RV 7.18.7): Khivas; (6) *vishANin* (RV 7.18.7): Pishachas (Dards); (7) *simyu* (RV 7.18.5): sharmatians (Avesta = Sairimas) (Illyrians, Albanians); (8) *alina* (RV 7.18.7): Alans (Hellenes, Greeks); (9) *bhRRigu* (RV 7.18.6): Thraco–Phrygians (Armenian). They also include the ad–stratum proto–Iranian names *kavasha* (RV 7.18.12), *kavi chAyamAna* (RV 7.18.8), *vishtAspa* (RV

191 This clan is known in the name of king *bharata* (RV 6.14.4) in which *devavAta* was the dominant dynasty of following kings: *devavAta, sRRi.njaya, vadhRRiyashva, divodAsa, pratardana, pijavana, devashravas, sudAsa, sahadeva, somaka.* Other Veda *saMhitA*-s identify few more *pUru* kings like *bhImasena* of *kAshI* (KYV, *kAThaka saMhitA,* 7.1.8), *parIxita-I* (AV, 20.127.7-10), *pratIpa* (AV, 20.129.2), *vichitravIrya* (KYV, *kAThaka,* 10.6), *dhRRitarAshTra* (KYV, *kAThaka,* 10.6), whose names are attested by *purANa*-s.

192 RV identifies kings *mandhAtA*, *purukutsa*, *trasadasyu,* and *trAsadasyava* with *mandhAtRRi* clan of *tRRixi*-s. In RV this clan appears to be closely related to *pUru*-s. In fact later three kings are some times considered as *pUru* kings. *IxvAku* tribe to which *tRRixi*-s belonged, is eulogized in *purANa*-s, particularly in epic *rAmAyaNa.* RV 10.93.14 mentions *rAma*; but he is *rAma jAmadagnya* and not *dAsharathI*. RV's synchronism with MB seems to be through *shantanu* (RV 10.98) who was *bhIShma*'s father. There are several attempts to reconcile the genealogies of kings and priests in *vaidika* and *paurANika* texts to arrive at Indic chronology.

1.100) etc. From RV and *paurANika* references; and after searching ad-stratum words for *druhyu* in other IE languages,[193] one can arguably guess the structure of *anu-druhu* groupings as follows (Ref: Talgeri 2000, 2008):

- *anu*: ethonyms of Iranian, Thraco-Phrygian, Hellenic.
- *druhyu*: ethonyms of Baltic and Slavonic, Italic and Celtic, Germanic.

These ethnonyms do not talk about homelands and chronology of movements of ethnic communities; however, they suggest that in RV times, Indic regions, particularly S-S region had mixed and diverse ethnic composition.[194]

5.1.2 **RVC and SSC**: To trace the RV antiquity we will have to explore the relationship between "*RRigveda* civilization" [RVC] of the RV Books, "*sapta sindhava* civilization" [SSC] of the archaeological finds,[195] and historical post-800BC "Hindu[196]-*vaidika*-Culture" [HVC]. We may consider the stages of SSC to explore its connection with RVC and HVC:

(1) Formative stage e.g. Mehrgarh-4,5 (c.4000BC-3500BC);
(2) Early stage e.g. Kalibangan-1 (c.3500BC-2800BC);
(3) Period of transition e.g. Dholavira-3 (c.2800-2600BC);
(4) Mature era e.g. Harappa-3, Kalibangan-2 (c.2600BC-1900BC);
(5) Late stage e.g. Cemetery H, Harappa-4 (c.1900BC-1500BC);
(6) Final Stage e.g., Harappa-5, Dholavira-4 (c.1500BC-1300BC).

Spatial-temporal and cultural relationship between RVC and SSC can be explored within these time frames. (See Map-1).

RVC and SSC have a large spatial overlap between them as evidenced from archaeological finds and geographical references within RV. The core

193 Indo-European [IE] languages which have syntactic and semantic similarities.
194 This ethnic diversity in RVC (+SSC) is reflected in todays caste composition in India. For example, "Aryan Tribes in *RRigveda*" by B. S. Dahia (1992) relates over 80 Jat clans (Goths or Gotras) to RV. This relation may be part of folklore; but its underlying hypothesis cannot be rejected outright.
195 It is an ancient civilization which is known to us only through archaeological finds which are spread over large part of present day Pakistan and adjacent and extended areas in India. (see Map-1).
196 The term Hindu is related to 'Sindhu' of SSC(+RVC). It first appeared in Vedidad, Fargard-1 of Avesta which mentions 16-ancient lands created by Ahur Mazda and counter-creations of Angra Mainyu (Angiras Manu). There the 15th land is Hapta Hindu (Sapta Sindhu) (S=H).

area of both of them is the region of *sarasvatI–sindhu* or *sapta–sindhava* [S–S]. RV identifies *sarasvatI* between *shatudrI* [Satalej] and *yamunA* (RV 10.75.5) with tributaries *dRRishadvatI* (Chautang) and *Apaya* (RV 3.23.4). This positional description uniquely identifies today's desiccated Ghaggar–Hakra–Nara river system. Ghaggar's large basin, 8–10 km wide at places, and numerous SSC sites found across its banks match the description of 'mighty' *sarasvatI* of RV[197]. Multidisciplinary data suggest that *sarasvatI* was in 'full flow' in the days of formative and early SSC and dried to its present form[198] towards the end of mature SSC. This suggests that RVC of 'old books' might be anterior to or overlap the period of mature SSC and prima facie establishes a compositae of SSC+RVC=HVC.

According to one possible scenario, the natural and catastrophic events[199]

---

197 In RV, *sarasvatI* is the: 'best mother, best river, best Goddess...' (RV 2.41.16), swollen by many rivers...(RV 6.52.6), chief and purest flowing from the mountains to the ocean... (RV 7.95.2), endless, swift, roaring, most dear, nourishing the Aryan tribes across...(6.61.8-13). Its references in RV far outnumber those of any other river. Overall, there is no doubt that *sarasvatI* is the main RV river and though there is its namesake in Afghanistan; *sarasvatI* is uniquely identified by RV 10.75.5 and RV 3.23.4. (see Map-2).

198 The survey of *sarasvatI* (Ghaggar-Hakra-Nara river system) was undertaken by many individuals - C. F. Oldham and R. D. Oldham (1872) to J R Sharma (2006). CAZRI mapped the defunct course of the river through LANDSAT satellite imagery, aerial photos and field studies (1997, 98). ISRO and RRSSC analyzed satellite images of IRS-1C and RADAR imagery from ERS-1/2, and mapped the entire course of *sarasvatI* from Kailash Mansarovar to Gujarat (1999, 2006). (see Map-2).

Raikes (1968), Allchins (1997), and Rao (1991) think c.1900BC is the date by which *sarasvatI* dried almost completely. It lost tributaries to the *sindhu* in the west and to *yamunA* in the east in previous years. G. Possehl (1998, 2002) thinks it could have flowed full way to ocean before c.3200BC latest, probably before c.3800BC. Francfort (1992) using the imagery of French satellite SPOT and other data, estimates 'full flow' to be in c.3800BC-3600BC while shrIdhar, Merth et al (1999) infer it to be c.3700BC. Kalyanaraman, Goel (1999) think that *sarasvatI*'s flow was continuous (from origins to ocean) before 3000BC. The reasons for desiccation were many: tectonic changes, earthquakes, environmental changes, and river migration.

199 These include desiccation, floods, aridity, and earthquakes. Multiple layers of archaeological excavations at Mohenjo-Daro suggests that rising of the groundwater levels could be one of the reasons for its decline - the original excavated foundations itself is now about 24-ft below the groundwater level. The LANDSAT imagery shows that the Indus [*sindhu*] river has a wide flood plain on either side of its course up to a width of 100-120 km in the east and south-east. To have such a wide flood plain on only one side shows that the Indus river has migrated towards the north-west in the northern parts and towards the west in the central and southern parts. (Ramasamy, Bakliwal, Verma, 1991).

Geologists have pointed out tectonic changes which might have thrown up a kind of dam in the lower Indus valley, thus inundating a large part of the plains. This would explain the existence of thick layers of silt in the upper strata of Mohenjo-Daro which are now about 39-ft above the level of the river. (ref 7.3(19): Kulke and Rothermand).

during c.2000BC–1700BC forced a population shift from basins of *sarasvatI–sindhu* to more hospitable regions – to west (of *sindhu*), to east (G–Y doab), and to south (*narmadA* and *godAvarI* basins). This shift resulted in 'deurbanization' which meant gradual disappearance of Indus script, discontinuation of standard seals, and breaking of long distance trade in the core S–S regions. It brought forth local strata and sacrificial theology. It also established the social–familial framework of *varNa* (class) and *Ashrama* (life stage). The *varNa* system was a four fold social classification of *brAhamaNa* (teacher–priest), *xatriya* (administrator–warrior), *vaishya* (professional–trader), and *shUdra* (servant–laborer). Its first reference appears in the late RV hymn 10.90. *Ashrama* prescribed life–stages and concomitant ritualistic duties for an individual and his family. The *varNa* system was superimposed on stratification of *jAti,* which was more of a nature of clan rather than caste, based on profession and family traditions. RV mentions administrative units such as *sabhA*, *samiti*, and *vidatha* which evolved into later day *janapada*, an autonomous geopolitical entity. These localized patterns appeared from the farthest S–S region (*gAndhAra*) in the north–west to farthest of G–Y plain (*kIkaTa, magadha*) in the East. By 1300BC, the spread of HVC had possibly crossed *vindhya* range in the South[200] and flanged into western and eastern coastal areas including the *ga.ngA–brahmaputra* delta, in a checkered way. Its northern

---

Palaeobotanical research in Rajasthan suggests epochal variation in rainfall in the S-S region, which was at peak about 2500BC and went down significantly after 1900BC till 1500BC. During 1500BC-1000BC it improved slightly and again went down to its lowest in c.400BC. It improved there after, but never reached peak levels of 2500BC epoch (ref 7.3 (19)).

In general, the sites outside the *sindhu* flood plain and *sarasvatI* basin; such as Mehrgarh-Nausharo, Harappa [cemetery H culture], and Dholavira had better continuity, particularly through late SSC. The sites like Kalibangan were abandoned by c.1900BC; the reason clearly seems to be the desiccation of *sarasvatI*.

200 Some members of *agastya* family which composed RV hymns are said to have migrated to the South. The pointers to this hypothesis are available in *paurANika* and Tamil religious literature. The legends ascribe *agastya* existence in disparate regions like Maharashtra, (Nasik), Karnataka (*badAmi*), Tamilnadu (Pothiyil) and even in Indonesia, Siam, and Cambodia. References to non-Indic regions are clearly originated in Common Era; even other references do not seem to have pre-Buddha antiquity. The reference in *aitareya brA* (7.18) when *vishvAmitra* exiled his fifty sons to stay with *Andhra, puNDra, shabara, pulinda, matibA* tribes south of *vindhya* however, suggests a prehistoric interaction of so called Aryans and non-Aryans in the southern regions. This exile is related to the *shunashyepa* story alluded to in RV 1.24.12-13 & RV 5.2.7.

limit covered Kashmir and *janapada*–s in the Himalayan subranges. There was no significant urbanization till this time indicating a localized self–governance. Urban centers started appearing again, almost a millennium after the period of mature SSC by which time HVC had penetrated into the peninsular Indic regions and coastal areas.

The deurbanization in the late SSC can be viewed as the cultural synthesis of S–S, G–Y, and parts of middle and peninsular Indic regions which had common cultural substrata.[201] The resultant civilization was indigenous because it was mainly caused by gradual internal dislocation which in turn was caused by 'natural causes' and not by intrusive influx of migrants from outside the S–S/G–Y regions. It was indigenous also because it evolved over a long period of time (1900BC–1300BC) by natural fusion – a kind of cultural osmosis. This civilization was a continuum inasmuch as it retained and transmitted non–urbanized cultural strands of SSC+RVC into the post 1300BC HVC, as evidenced from the archaeological finds.[202] The identity (SSC+RVC)=HVC can be interpreted to mean that HVC included substrata of popular Hindu customs and traditions of SSC and of *vaidika* sacrificial theology of RVC. Both substrata were intermeshed and many of their layers, particularly those of popular Hinduism were common to S–S, G–Y,

201 Ref: Gupta and Lal 1984; Shaffer 1984 and with Lichtenstein 1999; Rao 1991; Allchins 1997; Kenoyer 1998; Klostermaier 2002; Possehl 2002/3; McIntosh 2001 et al. This view is also supported by anthropologists like Hemphill et al (1991), and Kennedy (1995) who see no break in biological continuity in NW India from 4500BC to around 800BC. Skeletal remains do not support any invasion or inward migration. Add to it the increasing evidence from Genetics which declares that no substantial flow of genes occurred from Europe or the northwestern adjacent areas into India before 600 BCE. (Oppenheimer 2003, Sahoo et al 2006).

202 For example, (1) fire-altars; (2) terracotta *linga*-cum-*yoni* (phallic worship); (3) *yogika Asana*-s; (4) greeting with folded hands (*namaste*); (5) pots-pictures at Lothal depicting *pa.nchata.ntra*-like stories e.g. of 'cunning fox' or of 'wise crow'; (6) use of vermilion in the partition line of the hair; (7) proto-Shiva (*pashupati*) in meditating stance; (8) worship of banyan tree; (9) mother Goddess (*shakti*); (10) the Harappan art includes motifs that could very well represent the goddess imagery (Goddess riding on a tiger) of the *purANa*-s; (11) use of *swastika*; (12) styling of ornaments; (13) conformance of standard weights of later day *arthashAstra* to those excavated in Lothal; (14) 'Tandur' for cooking; (15) grid pattern of plowed fields; (16) similarity of SSC fortification with later day Kausambi fortification; (17) cremation of the dead and burying the ashes in burial urns (cemetery H culture); (18) The marine excavation at *beta dvArakA,* a township which was submerged in sea water according MB, shows late SSC artifacts and structures etc. – all these examples indicate unmistakable cultural proximity between SSC and later day HVC. (Ref Shaffer, Kenoyer, Lal, Dani, Sergent, Ghosa and most of the Archaeologists and Indologists).

and peninsular Indic regions in a localized manner. *vaidika* priests were instrumental in spreading the sacrificial theology of HVC in which they had both ideological commitment and material stakes; *vaidika* ritualism was traditional means of their livelihood. HVC had prototypes of important post 800BC cultural traits: (1) *brAhmaN*a (*vaidika*), *shramaNa* (*jain*, *bauddha*, and *yogika*), and *lokAyata* (materialist) traditions; (2) *dravida* and Munda subcultures; (3) stratification based on cast (*jAti*), and class (*varNa*). This HVC continuum had a Greek historical reference.[203]

The model of indigenous HVC is disputed mainly by philologists–linguists. They argue that Indo–European languages [IE] including Sanskrit, Latin, Greek etc have many common features and are spread over disparate regions of Eurasia. IE must have evolved from some common Proto–Indo–European [PIE] language which had 'original homeland' [Urheimat]. PIE spread outside Urheimat, in other regions, as super–stratum on the respective anterior local language by: (1) Invasion and force, or (2) migration and elite domination, or (3) acculturation through continuous contacts or (4) combination of all these. The first natural choice of Urheimat was the S–S region where the ancient IE text (RV) was composed in archaic Sanskrit. This was rejected for following reasons:

1. **Aryan Migration Theory [AMT]**: It was assumed that Indo–Aryans were 'outsiders'; their entry in the S–S regions was posterior to, and may be the cause of destruction and decline of SSC. <<This hypotheses in its original form is historically known as Aryan Invasion Theory (AIT) while its later variants are known as AMT; all these have been contested and countered by many Indologists and archaeologists>>.[204]

---

203 Two of the earliest historical references are provided by Greek historians: (1) Pliny in Naturalis Historia, 6.59-60, and (2) Arrian in Indica, 9.9; both alluding to antiquity of c.6776BC, for gubernatorial chain of 154 or 153 number of (major) kings coming up to the times of Chandragupta Maurya (c.314BC) or of Alexander the Great (c.325BC). (Ref Kak, ICPR, 2000). For a conservative '20 yrs per king', antiquity goes to 3500BC.

204 Refer: (1) On-line book 'Update on the Aryan Invasion Debate' by Elst (1999); (2) 'Quest for the Origins of *vaidika* Culture: The Indo-Aryan Migration Debate' Ed. Bryant, Pub. OUP (2004); (3) 'The Indo-Aryan Controversy' Ed. Bryant and Patton, Pub. Routledge (2005).

2. **Dravidian or Munda Substratum** exists in S–S. <<This has been countered by Thieme, Das, Hock and others by observing that, almost all the so called substrate words have no Dravidian origins; the remaining cases are suggestive of ad–stratum and not substratum>>.

3. **The Linguistic Center of Gravity**: The language family's most likely point of origin is in the area of its greatest diversity; S–S/G–Y is not such an area. << This argument has been set aside by Dhar and others by saying that 'linguistic center of gravity principle' is culture specific; the point of origin is the area of 'least linguistic change' and not of 'greatest diversity' for 'conservative' languages and their cultures. *vaidika* Sanskrit was a conservative language that was specifically used for oral transmission of sacred texts >>.

4. **Law of Palatals** and the discovery of the laryngeals in Hittite, disprove the claim of Sanskrit being PIE. << Against this, Kazanas (2004) argues that Sanskrit need not be PIE, but it is the oldest and the closest language to PIE. It might had innovated (or lost) some features due to palatalization or otherwise but, it still retained most of its archaic IE features. This suggests that Indo–Aryans were sedentary and remained in the Urheimat while other groups left. Burrow (1974) says – "*vaidika* Sanskrit is a language which in most respects is more archaic and less altered from original IE than any other member of the family". Elst (1996, 1999) does not think that the laws of palatals and laryngeals warrants exclusion of Indic Urheimat. According to him, it is perfectly possible that a Kentum language which we now label as PIE was spoken in India, that some of its speakers emigrated and developed Kentum languages like Germanic and Tokharic, and that subsequently the PIE language in its Indic homeland developed and satemized into Sanskrit. Similarly, as the first emigrant dialect, Hittite could have taken from India some linguistic features (genus commune, laryngeals) which were about to disappear in the dialects emigrating only later or staying behind >>.

5. **Language Continuity**: There is no archaeological record that attests the use of *vaidika* Sanskrit or any other IE in SSC. << Against this, it is pointed out that RV was preserved through oral tradition. Bulk of RV was composed in S–S regions before 1900BC assuming desiccation of *sarasvatI* to have taken place by that time. Further, SSC could be multilingual, Sanskrit being one of its languages, mainly of priests. The *vaidika* Sanskrit in that sense was an elite language for sacral duties and not for use in 'trade and services' so as to leave archaeological trace >>[205].

According to mainstream linguistics, Sanskrit is a derivative IE language of the Indo–Aryan group [IA] with IE superstratum and with some local substrate. As a corollary of this thesis, Sanskrit was linked to migration of Aryans into Indic regions who supposedly brought along with them an IE dialect, a forerunner to RV Sanskrit. This disqualified the Indic Urheimat.

Various other regions have been identified as possible Urheimat candidates, first spanning most of Europe, and then Asia: (1) Anatolia in Western Asia, (2) Caucasus between Black and Caspian Seas, (3) Kurgan in the steppes of South Russia, (4) Bactria–Sogdiana in south central Asia. The last region is quite close to S–S region and the choice of Urheimat may be coming full circle to the S–S.

The vast Indic (Sanskrit) literature has no memory of any homeland outside S–S/G–Y regions. Though there must have been occasional inward trickle of migrants, there is no record of any influx of migrants during 4500BC–800BC; on the contrary there are pointers to the possible outwards movements during the same period[206]:

Pointer–1: Based on genealogy of kings and priests mentioned in RV, 'relative chronology' of RV books is found to be: (1) Early: Bk [6, 3, 7, 1];

---

205 Indus script (?) is not yet deciphered. The antiquity of RV and indigenousness of Aryans within SSC-HVC continuum should be settled by the script's relationship with *vaidika* Sanskrit or Pali. In its absence, these issues will depend more heavily on disciplines other than linguistics.

206 'A History of Rigveda' (2000) and 'Rigveda and Avesta' (2008) by Shrikant Talageri, Pub. Aditya Prakashan.

(2) Middle: Bk [4, 2, 1]; (3a,b) Late: Bk [(5, 8, 1), (9)]; (4) Final: Bk [10]. If this chronology is mapped on various geographical references in RV, a movement of Aryans away from G–Y doab to the west (*sindhu* and beyond) is discerned. This indicates an out of S–S movement rather than the inward flux of population into S–S/G–Y regions of RVC. It also indicates G–Y region to be the ancient homeland of the RV community[207], though the core area of RVC was the S–S region.

Pointer–2: *purANa*–s allude to migration of *druhyu*–s in early (proto *vaidika*) period out of S–S. The *druhyu*–s were resident in Punjab, but tried to expand into interior Indic regions. Other tribes battled and contained them in the north–western part of the Punjab. The *druhyu* king *a.ngAra* was killed. Their settlements in Punjab came to be known as *gAndhAra* after the name of one of *a.ngAra*'s successors. After a time, being over–populated, *druhyu*–s crossed the northern contours of S–S regions and founded many principalities in the alien territories of the north. Thus, according to *purANa*–s (*vAyu* 99.11–12, *brahmANDa* 3.74.11–12, *matsya* 48.9, *viShNu* 4.17.5, *bhAgavata* 9.23.15–16), *prachetas*' descendants spread out into alien (*mlechCha*) countries to the north (beyond Kashmir) and founded kingdoms there.

Pointer–3: The second historical outward migration recorded is that of the *anu*–s and the residual *druhyu*–s, which took place after the *dAsharAGYa* battle in the early RVC. This is "the battle of 10–kings" (RV 7.18–19, 33, 83) between the *bharata* king *sudAsa* and a confederacy of ten tribes of *anu–druhyu* group in whose names we can recognize the IE ethnonyms.[208] The hymns show that in this period all the major IE groups were settled in the Punjab, including all those found, in later

207 'Your ancient home, your auspicious friendship, O Heroes, your wealth is on (banks of) *jahnAvI*' (RV 3.58.6).

208 These ten tribes with reference to RV are: (1) *pRRithu* or *pArthava* (RV 7.83.1): Parthians; (2) *parshu* (RV 7.83.1): Persians; (3) *paktha* (RV 7.18.7): Pakhtoons; (4) *bhalAna* (RV 7.18.7): Baluchis; (5) *shiva* (RV 7.18.7): Khivas; (6) *vishANin* (RV 7.18.7): Pishachas (Dards); (7) *madra* (not identified in RV): Mede (Madai); (8) *shimyu* (RV 7.18.5): sharmatians (Avesta = Sairimas) (Illyrians, Albanians); (9) *alina* (RV 7.18.7): Alans (Hellenes, Greeks); (10) *bhRgu* (RV 7.18.6): Thraco-Phrygians (Armenian).

times, in the geographically furthest areas from the Punjab: the Phrygians (later in Turkey), the Alans (later in the northern Caucasus), and the Khivas (later in Chorasmia), not to mention the major peoples of latter day Afghanistan (Pakhtoons) and Iran (Persians, Parthians, Medes). The hymns clearly record that this battle saw the defeat of the *anu*–s, the conquest of their territories by *sudAsa* (RV 7.18.13), and the commencement of their migration westwards. These post–*dAsharAGYa* migrations included the ancestors of Iranian, Thraco–Phrygian (Armenian), Illyrian (Albanian), and Hellenic (Greek), which are mentioned in the *dAsharAGYa* battle hymns.

From the point of view of Indic Urheimat Theory [IUT]: Seven ancestral branches of IEs, not mentioned in the *dAsharAGYa* hymns, viz Hittite, Tocharian, Italic, Celtic, Germanic, Baltic, and Slavonic migrated northwards from *gAndhAra* into Central Asia during the pre–RV times. Five of these IEs later migrated westwards into Europe, while the other two, Hittite and Tocharian, remained behind in parts of Central Asia. Hittites, at a much later date, migrated into Anatolia. These two branches, which remained behind in Central Asia, possibly retained contact with the Indo–Aryans[209] further south. It is quite possible that these contacts were revived through new migrants from S–S regions post–2000BC in the late SSC.

Pointer–4: The *vArShAgirA* battle (RV 1.100) took place in *gAndhAra* in the middle RV period between *paurava*–s led by *RRijrAshva* against proto–Iranians lead by *vishtAspa* and supported by *paurava*–s like *arNa* and *chitraratha* (RV 4.30.18). After the battle, Iranians were pushed out of *gAndhAra*. This battle has been attested in the middle and late parts

209 The Boghaz Kuei inscription, dating back to c.1400BC, refers to Indra, Mitra, Nasatya and Varuna as witnesses to a treaty between the Mitanni king Mativaja and the Hittite king Suppiluliuma. A text on the training of horses by a Mitannian named Kikkuli uses Sanskrit terms like *eka-vartana, tri-vartana* etc. This text, though in Hittite, has a few loanwords from Luwian and Hurrian languages. Probably, whenever Kikkuli found it difficult to put across the Mitanni concepts in the Hittite language, he switched to his own language (Hurrian) and switched back to Hittite.

of RV and by the early parts of Avesta[210], and indicates an outward movement of Indo–Aryans into Persia and central Asia.

Pointer–5: There is no internal reference in RV that indicates desiccation of river *sarasvatI* and the population shift caused thereof.[211] Archaeological findings however, show this shift during the late SSC period, particularly in settlements located on banks of *sarasvatI* (across Ghaggar as well as Hakra sections) and *sindhu* and its tributaries. The shift was due to natural causes or calamities. It affected large areas and involved population movements to east (G–Y region) and to the north–west beyond *sindhu,* This must be the epoch making shift of its times that significantly altered the demographic setup of S–S/G–Y regions and reverberated in the far remote regions across western and central Asia.

The comparative study of RV and Avesta gives some more clues to the early population movements. The ancient lands of Fargard–1 of Vendidad have been identified by scholars without unanimity. Scholars like Gnoli[212]

---

210 The Avesta contains five groups of texts: (1) Yasna: Sacred liturgy including Gathas or Hymns of Zarathushtra, and Hom Yasht; (2) Khordah Avesta (The Book of Common Prayer) including Yasht (Hymns to Sacred Beings), and other prayers, litanies, and ceremonial blessings; (3) Vendidad: Mainly purity laws, myths, and some medical texts; (4) Visperad: Extensions to the liturgy - chants of rituals; and (5) Fragments.

Gathas and some Yashts form the oldest portions. Gathic dialect of the Gathas and of some part of Yasna is older than the Pahlavi dialect of the later Zend Avesta. (Ref www-avesta-org).

211 There are attempts to interpret RV 1.133 to project a ruined or deserted city. The word *armaka* variously means 'narrow' or 'of narrow width' or 'rubbish', or 'heap of rubbish or ruin'. In RV 1.133.3, Indra is requested to cast off the unfriendly demons and she-fiends to deep, 'narrow' pit (Griffith 1896) w/o any allusion to ruins of a deserted city. Even if we assume that the hymn allegorically alludes to the ruins of a deserted city; it may only mean that RV was redacted in late SSC.

The Bk-10, which is the final and latest book of RV is rather subdued in its praise of *sarasvatI* in comparison to its praise of *sindhu.* This is in contrast with the trend of most the other RV books and may point to the possible shift of settlements to *sindhu* or G-Y basin. Even here, one needs to be cautious while drawing such an inference because RV 10.64.9 calls upon *sarasvatI* (and *sharayu* and *sindhu*) as “great” and “nourishing”. Later, SV *brAhamaNa* texts such as *tANDya* or *pa.nchaviMsha* (25.10.16), *jaiminIya* (2.297), *jaiminIya Up.* (4.26.12), and SYV *shatapatha* (1.4.1.10-15, metaphorical) mention *sarasvatI*'s desiccation.

One reference indicating population shift is in the much later *baudhAyana shrauta sUtra* (BSS 18.44:397.9): “*ayu* migrated eastwards. His (people) are the *kuru-pA.nchAla*-s and *kAshI-videha*-s. This is the *Ayava* (migration). *amAvasu* migrated westwards. His (people) are the *gAndhArI*, *parashu* (Persian?) and *Aratta*. This is the *amAvasu* (migration)”. This is a symmetrical movement from some place between *gAndhAra* and *kuruxetra* to the west as well as to the east. This could be an allusion to the population shift in late SSC.

212 Gnoli (Ref Zoroster's Time and Homeland, 1980) lists: (2) Sogdiana, (3) Margiana, (4) Bactria, (5)

are of the opinion that none of the land is to the west of Iran; all of them are in the present day South Central Asia, Afghanistan, Pakistan and Punjab (S–S region); the last being the easternmost boundary of the Iranian ancient home–lands. If one reads the pointers 1–5 in conjunction the Fargard list of homelands, then the movement from S–S to Iran via *gAndhAra* looks more probable than the singular eastward movement from Iran to S–S during the times horizons of Vedidad and RV. This conclusion remains even if few of the lands (such as East Mesopotamia which is sometimes associated with Land–16 of the Fargard list) are shown to be west of Iran.

Ahurs (Asurs) and Daeva (Devas) had interchanged roles in Avesta and RV. They had the background of *pUru* and proto–Iranian (*anu–druhyu*) conflict in RV which later might have manifested as mythical conflict between Ahur Mazda and Angra Mainyu of *deavas* in Avesta. In RV times this relationship is not of uniform rivalry. For example, in *hariyUpIya* battle (RV 6.27.5), the *pUru* king *sRRi.njaya* and *anu* (*pArthava*) king *abhyAvartin chAyamAna* (RV 6.27.8) had united against their then common adversary (*turvasha*) from south of Vindhyas, suggesting friendly relations between *anu*–s (proto–Iranians) and *pUru*–s before *dAsarAGYa* war. In *vArShAgirA* battle too it was not a uniform rivalry between *pUru*–s and proto–Iranian tribes. After the comparative study of RV and Avesta, one fact clearly emerges – Avestians had a shared past with *vaidika* people in S–S, confirming S–S region as one of their homelands, perhaps the most ancient one.

Some Indologists, based on the speculative 'out of S–S movements', suggest S–S region to be the PIE Urheimat and to be the cradle of most of the Eurasian civilizations. Some others feel that concepts like Urheimat and PIE should not be applied to civilizational issues in a dogmatic manner. According to them, linguistic principles are not necessarily or adequately

---

Nisaya (between Margiana and Bactria), (6) Areia, (7) Kabul, (8) Gazni, (9) Xnanta, (10) Archosia, (11) Drangiana, (12) Rai (a territory between Zamin-davar and Qal'at-i-Gilzay) , (13) Lugar Valley, (14) Buner, (15) Sapta Sindhu, (16) Rahna (between Kabul and Kurram); the first land Airyan Vaejah is said to be mythical.

applicable to communication of ideas and their spread which form the basis of civilization. Civilizations are formed and spread by 'stimulus diffusion' – not by specific techniques or institutions but by the adaptation of stimuli of underling ideas and principles suited to their respective cultural ecology and temperament. A language can help this spread but it cannot be the benchmark for deciding the origins or chronology of such stimuli. According to some historians, civilizations in Nile and S–S region got underway from stimulus diffusion from Mesopotamia while some believe that Minoan–Mycenaean civilization of pre–historic Greece is autochthonous (Ref. Stavrianos, 1983) implying that stimulus can be 'external' or can originate autochthonously.

If RV was composed in the final stage of SSC, then SSC+RVC language continuity may or may not hold; however, if the bulk of RV was composed during or before the stage of mature SSC, then SSC+RVC cultural continuum includes the language continuity. According to some Indologists, this continuum is more credible than the scenario in which newly migrant nomadic Aryans settle across the banks of desiccated *sarasvatI* c.1400BC[213], extol its grandeur, and establish vast *vaidika* literature and culture in just over half a millennium's time in whole of Northern India and Pakistan without exhibiting any memory of the original homeland. This *vaidika* literature included *lagadha*'s *jyotiSha* (c.1200) which must be the result of astronomical data accumulated over many centuries; and liturgical *brAhamaNa* texts which were the result of codification efforts of centuries culminating in *shulba* geometry[214]. Many Indologists hold that evolution of HVC was an osmotic process of cultural

---

213 According to M. Witzel: Since RV does not know large cities like those of SSC but only of ruins (*armaka*, Falk 1981) and of *pur* (Rao 1976) it must be later than c.1900. A good date would be that of Mitanni document (c.1400) of northern Iraq and Syria, which has IA loan words of slightly older IA forms than those found in the RV. (Indo-Aryan Controversy Ed. Bryant and Patton 2005).

214 In his paper on the origin of mathematics, in Archive for History of Exact Sciences. Vol. 18, 301-342, Seidenberg (1978) concluded: "Old-Babylonia (c.1700 BC) got the theorem of Pythagoras from India or that both Old-Babylonia and India got it from a third source. Now the Sanskrit scholars do not give me a date so far back as 1700 B.C. Therefore I postulate a pre-Old-Babylonian (i.e., pre-1700 B.C.) source of the kind of geometric rituals we see preserved in the *shulvasutra*-s, or at least for the mathematics involved in them."

synthesis which occurred over a long period of time spanning over late and final phases of SSC.

5.1.3 **RV Culture**: Some Indologists such as K. D. Sethana (Amal Kiran) and Kazanas who oppose AIT/AMT within the time frame of 4500BC–800BC argue that RVC was pastoral–agricultural in nature and hence anterior to mature SSC and contemporaneous with formative and early stages of SSC. In support of their argument, they point out the absence of following things in RVC: (1) brick [*IShTakA*]; (2) fixed altars or hearths (made of bricks); (3) urbanization – bricked buildings, sewerage system, granary, public bath, iconography, language script etc; (4) cultivation of cotton [*karpAsa*]; (5) Silver metal (*rajat*); and (6) rice (*vRRihi*). They acknowledge that the absence of evidence is not evidence of absence, however, the absence of so many crucial things in RV, according to them, is indicative of RVC's pastoral and semi–nomadic nature.

RV 4.57 (hymns of *xetrapati* or Lord of the Field), reference in RV 8.91.5 of *urvarA* or 'fertile field', and scattered references to farming tools and tackles such as *khanitra* (shovel), *lA.ngala* (plough), *sRRiNi* (sickle) etc. give RVC a 'pastoral–agricultural–rural' [PAR] base. That this PAR culture was capable of evolving towards firm semi–urbanized settlements is clear from the references to weaving with loom, shuttle, warp, and woof; and metal–work with some kind of smithy. Proponents as well opponents of AMT, are in general agreement with PAR nature of RVC for their own reasons. On the basis of stratification however, urbanization of mature SSC and rural tradition of RVC could exist together as two aspects of the same civilization.

RV is not a systematic treaties of theosophy and has multiple layers. These layers gave rise to four distinct streams:

- **Nature worship of popular Hinduism**: Perhaps, this is the earliest trend of RVC that has continuity till the present day. This trend manifested not only as worship of gods representing 'natural elements'

but as worship of nature itself – river, mountains, trees – and then of animals – cows, monkeys and many others.[215]

- **Righteous tradition of *varuNa* and *RRita***: *varuNa* is the God of sky and the upholder of the 'order, both physical as well as moral' (*RRita*). *mitra,* the friend, is usually associated with *varuNa* and both rule the day and the night, the heaven and the earth, guard the good and punish the perverse. *varuNa* has the moral character higher than that of any other deity. While many of the hymns of other deities are replete with demands for long life, wealth, and power; the worshiper of *varuNa* seeks from him systemic order, purity, freedom from evil, and forgiveness. The hymns to *varuNa*, as far as they refer *RRita* [ऋत]– the principle of harmony, order and righteousness; show an ethical perception. This ethical righteousness was later captured by *gItA*, and *bauddha* canon, though in later case it showed no explicit connection with RV. The moral order of *RRita* culminated in 'law of karma' though its more developed form leading *moxa* had *aupaniShad* roots through the period of *brAhmaNa*–s.
- **Ritualistic tradition of *brAhamaNa*–s**: The origin of this tradition is shrouded in the antiquity of RV and SSC. In this tradition, the worshiper expects attention from his deity. "*dehi me; dadAmi te*" [give thou to me; I give to thee] seems to be one of the dominant underlying themes. The God receives strength from the offerings of the worshiper, and he obliges in return. "All rivers swell thy ocean; so, God our prayers increase thy might" (RV 8.87.8). But in return God is expected to fulfill the aspirations of the worshiper. The worshiper reminds the God: "Son of Strength, *agni*, if thou wert the mortal, bright as *mitra*, I worshiped with our gifts! And (if) I were the Immortal God, I would not give thee up to calumny, or misery, O Bounteous One. My worshiper should feel no

215 This trend is seen in pre-2000 SSC. This can be attributed to the tribal-primitive origins of proto-Hinduism that has elements of mysticism and animism-pantheism resulting in nature-worship and beneficent gratitude towards animals. This last trait was captured by post-*vaidika* Hinduism and was cherished by its 20th century proponents like Gandhi for whom cow-protection was the most important outward manifestation of Hinduism.

hunger or distress, nor should he live in sin." (RV 8.19.25-26). This spirit of 'give and take' between the god and the man later turned into the 'spiritual contract' to be honored by the god if the sacrifice is rightly performed. In post RV period the ceremony of *yaGYa* (offerings through sacrificial fire) was made part of householders' daily routine.

- ***aupaniShad* philosophy of monism**: The late hymns, particularly those in Book-10 and Book-1, show clear monistic speculations. Considering the list of teachers mentioned in BU, this tradition seems to have originated some time during late or final stages of SSC (1700BC-1300BC), contemporaneous with of Book-10 of the RV. The seeds of *mAyAvAda* of Advaita Vedanta and *spanda-sphUrti-vAda* of Kashmir Shaivism are discernible in RV 10.129-130, though their manifestation in compiled form occurred quite late in the four oldest UP, viz BU, CU, AU, TU and still later in the writings of *sha.nkara, vasugupta* and their followers.

5.1.4 **The time frame of RVC**: Indologists have interpreted astronomical and genealogical clues in *vaidika* and *paurANika* texts to trace the foot-prints of RV. This evidence seems to be uncertain but indicative.[216] The archaeological evidence indirectly supports RVC historicity of old family

---

216 sage *atri* observed near total solar eclipse 3 days before autumnal equinox (RV 5.40.5-9 and *kauShItakI brA* 24.4). Sengupta (1947) dates this event as 3928BC while Balakrishna (2005) gives many dates with his preference to 4647BC; (2) *shatapatha brA* 2.1.2.2-3 declares that *kRRittikA* (Pleiades) do not swerve from the east; Dixit (1889), Kak (1994), Achar (1999) give date of 2950BC-3000BC for this observation.

RV's antiquity is sometimes linked to MB by (a) synchronizing the latest portions of RV book-10 to the times of *shantanu* (and his brother *devApi)* of MB, and (b) going into the past from the times of king *yudhisThira* through genealogy of kings and priests. There are two traditional MB war dates: (1) According to *varAhamihira*'s *bRRihat-saMhitA*-13.3 (c.500), which quotes much earlier *vRRiddha garga*; it is 2449BC. (2) According to Aihole inscription of *pulakeshin* II (c.634), and based on *Aryabhata*'s calculation (c.500); it is 3137BC. There are other recent (2003) proposals: Iyengar proposes 1478BC; Balakrishna proposes six dates including 3129BC and 1397BC; and Achar suggests 3067BC; each of them interprets the astronomical data differently.

The *paurANika* premises of "1500 yrs (*viShNu*), 1050 yrs (*vAyu*), 1015 yrs (*matsya*), and 1115 yrs or 1150 yrs (SB) of span between the birth of MB king *parIxit* and accession of Magadha king *mahApadma nanda"* leads to MB war date c.1500BC-1400BC. This period is pushed back by about 1500-2000 yrs to account for the anterior genealogy of *paurANika* and RV kings and events.

books to be anterior to or convergent with mature SSC[217]. Internal RV references and geological research of *sarasvatI* give further credence to pre-2000BC antiquity of RVC.

The comparative study of RVC and Mesopotamian civilization suggests some synchronism between these two ancient civilizations. As an example, it is argued that the religion of the RV reflects Mesopotamian religion of the 3rd millennium BC. Even specific epithets and literary allusions can be found to apply to certain deities that are comparable in the respective traditions. RV is seen to end at the time of the first period of doubt in Mesopotamia around 1500BC, which coincides with the end of late SSC. This is also the time of the development of monotheism in the Ancient Near East, and this development can be seen in RV. In general, it is argued that it is not conceivable that there should be a lapse of roughly 1500, or 1800 years between two comparable religions with comparable developments in areas which had trade with one another. We can date the early Indic tradition (RVC) on the basis of comparable points in ancient Mesopotamia. By this, the RV (or its time-horizon) would date back to the beginning of the third millennium BC, with some of the earliest hymns perhaps dating back to (or looking back into) the end of the fourth millennium BC".[218]

217 (1) Fire-altars; (2) Fire-temple at Mohenjo-Daro; (3) Round bottomed perforated pots were found at Harappan site. *shatapatha brA.* mentions a 9-holes vessel (*navavitRRiNNa kuMbha*) (5.5.4.27), a 100-holes vessel (*shatavitRRiNNa kuMbha*) (5.5.4.27), and a similar one (*shatatRRiNNA kuMbhI*) (12.7.2.13). SYV 19.87 also mentions 100-holes pitcher. Such vessels were used for ritual sprinkling; (4) Libation vessels made of the conch shell turbine pyrum have been found at Mohenjo-Daro. One of these has vermilion filled incised lines. Such conch vessels were used in the *vaidika* ritual and for administering sacred water or medicine to patients; (5) Seal with inscription of two headed animal that was found in Mohenjodaro excavation finds parallel in two headed cattle (*dvAyA*) of AV (ref AV 5.19.7); (6) While the burial of the dead seems common in earlier phases of SSC, in later phases, particularly, in the late SSC (cemetery H period), the dead were also cremated and their ashes were buried in burial urns. The 'urn burial' and 'grave skeletons' were nearly contemporaneous. The allusion to this transition is found in RV (10.15.14), where both cremated (*agnidagdha*) and uncremated (*anAgnidagdha*) forefathers are invoked.

Historicity of the aforementioned portions of SYV, KYV, and AV converges into the mature SSC or late SSC. The 'urn-burial' practice suggests that RV Bk-10 was composed or redacted by end of the mature phase of SSC (c.1900BC) or in the final stage of SSC (c.1500BC-1400BC) while canonizing the then existing practices.

218 Ref. Levitt, Stephan H. 2003: The dating of the Indian tradition. Anthropos 98(2):341-359.

Finally, the spread of Indic (*vaidika*) culture in the first millennium AD in Southeast Asia may provide a clue to its spread in the second millennium BC in West Asia. A good example of the former case is Sanskrit inscription c.400 in Borneo. From this and several other inscriptions it is known that an Indonesian clan was founded by a son (Ashvavarman) of a chieftain (Kundunga w/o slightest trace of Sanskrit) independently of the Brahmins, who on their arrival consecrated the ruler (Mulavarman) of the third generation. The inscription says that Mulavarman celebrated great sacrifices by giving valuable presents to the Brahmins; and that 'they (Brahmins) had come here' – most likely from India. This was a typical case when an indigenous chieftain invited Brahmins to legitimize his rule and sought covenanted kingship by offering sacrifices. In such cases the invited Brahmins were isolated from the local people and kept in touch only with their patrons. It is quite possible that Mitanni and Hittite kings might had sought similar legitimation from Brahmins (or proto-Brahmins) who had earlier left the S-S region during c.1900BC-1700BC. The Boghaz Kuei inscription invoking *vaidika* Gods could be a relic of this prehistoric cultural transmission that might have happened for a limited period and for a limited purpose. In fact, according to modern Hurrian scholarship, Hurrians venerated the same Syrian-Mesopotamian gods and followed the same religious practices as did the other contemporary peoples in that region. Similarly, in Hurrian language, barring kings' names[219] and few other terms, IA names and words are nonexistent.[220] The IA names in the inscription as well as few IA loan words in the old Hurrian language of the Mitanni realm must be the localized form of the corresponding Sanskrit words; their presence merely attests the transmission of the cultural-political idea of 'divine sanction through *vaidika* sacrifices' at some point of time in the past. The transmission of idea need not be necessarily from S-S/G-Y region to West Asia; it could be in reverse direction or from a third

219 Curiously, the IA names are associated with only kings and not with queens of the dynasty.

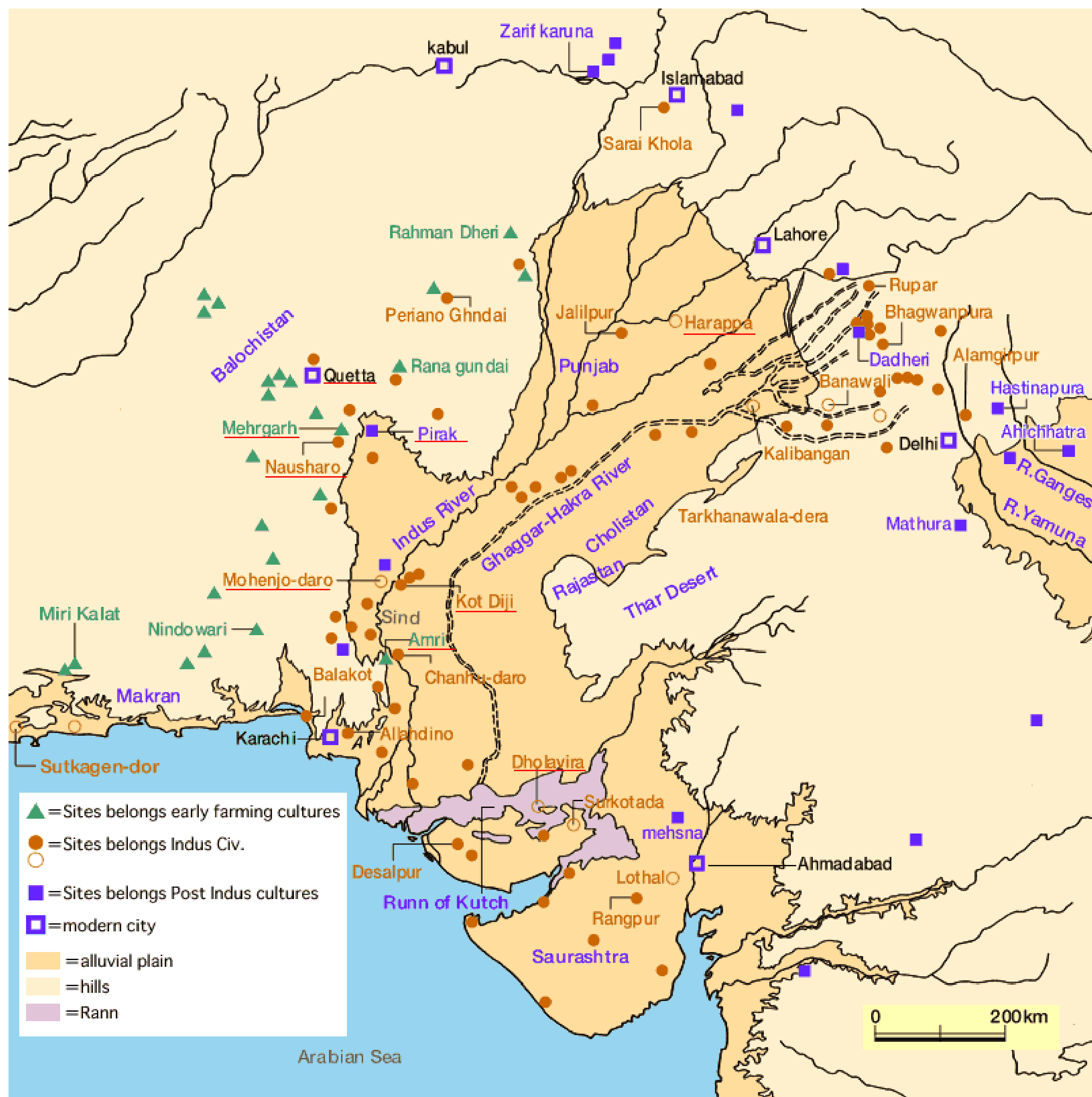
220 Ref. (1) "La religion des Hourrites: etat actuel de nos connaissances" by Marie-Claude Tremouille, and (2) "Imperial Mittani: An Attempt at Historical Reconstruction" by Cord Kuhne, in Studies on the Civilization and Culture of Nuzi and the Hurrian, vol. 10.

place; however, its earliest literal and idealogical manifestation is the RVC in the S–S/G–Y region.

5.1.5 RV Autochthony:[221] All this argumentation however, does not mean that RV authors were indigenous in the absolute anthropogenic sense. There are ample indications to believe that RVC was a container of societies, tribes and clans having pastoral, semi–nomadic as well as agricultural and semi–urbanite strata. RV autochthony means that the geography, peoples, events, and ideas which RV talked about were closely related and affiliated to S–S/G–Y region. RV composers eulogized and worshiped the S–S rivers across which they had settled. RV itself was composed by many families over many generations as a part of their oral tradition. This suggests that RV authors were domiciled in S–S region for a long time and had a sedentary culture. Integration of RVC (*vaidika*) and SSC (prototype Hindu) substrata, and its spread in S–S/G–Y and adjacent Indic regions happened not by force but by cultural osmosis aided by natural events. This should make the autochthony issue superfluous.

RV composers being domiciled in S–S region is secondary to their internalizing the principle "*ekam sat viprA bahudhA vadanti…*" [to "The One", the sages give many names]. This is the concluding principle of RV. At some other place in RV, it is known as "*tad ekam* (That One)". Vedanta adapts and expresses it as "*tat tvamasi* (Thou Art That)" or *aham brahmAsmi* (I am *brahman*). This principle is not dependent on the antiquity or autochthony of RV. Its purport is universal and timeless. Those who internalize it are all autocthonous in the spirit of 'universal brother–hood' (*vasudhaiva kuTuMbakam*). The test of internalization *ekam sat*…, is to include principled atheism and agnosticism in its fold. It is the principle of harmony – coexistence with minimum friction and maximum bliss.

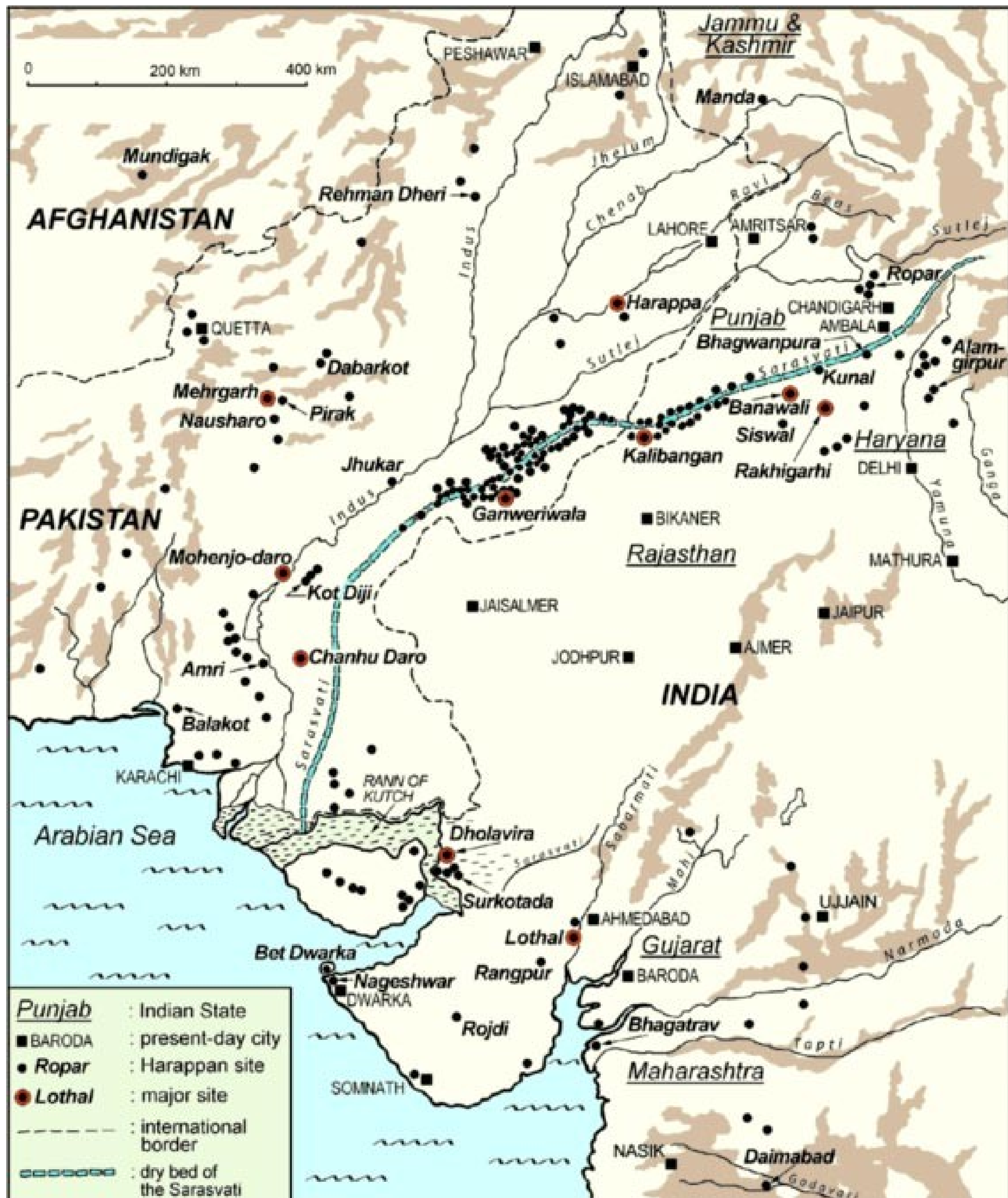
221 Frits Staal has reconstructed a possible scenario of early nomadic movements in the period of 2000BC-1400BC over a large part of Asia in relation to time-frame and autochthony of RV. However, (1) excavation of large number of SSC sites in Ghaggar-Hakra river basin which dried by 1900BC-1700BC; and (2) RV's internal structure pointing a west-ward movement from G-Y to S-S, remain unexplained. (Discovering the Veda: Pub. Penguin Books, 2008).



(http://pubweb.cc.u-tokai.ac.jp/indus/english/map.html) (access 01.07. 2010)

Map-1: Sapta Sindhava Civilization (before 1900BC)

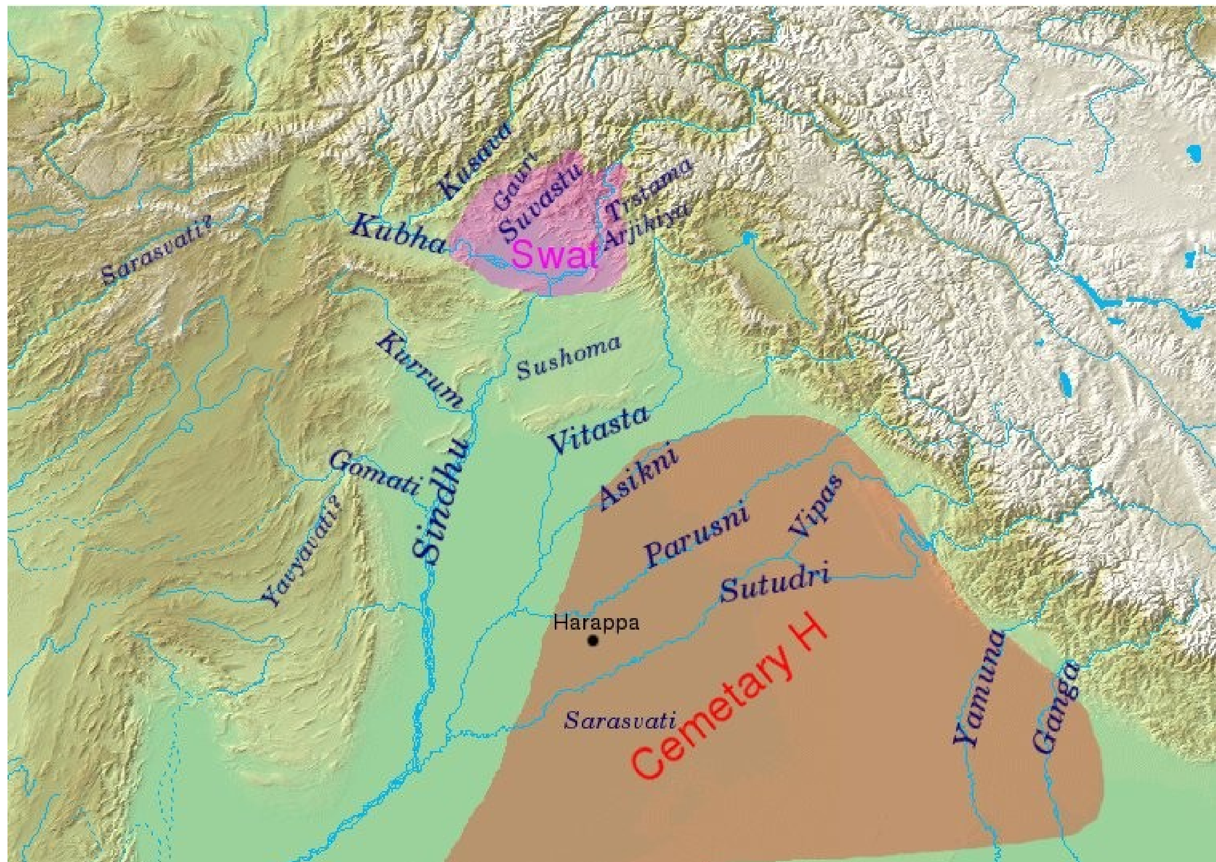
(1) Formative stage e.g. Mehrgarh-4,5 (c.4000BC-3500BC);
(2) Early stage e.g. Kalibangan-1 (c.3500BC-2800BC);
(3) Period of transition e.g. Dholavira-3 (c.2800-2600BC);
(4) Mature era e.g. Harappa-3, Kalibangan-2 (c.2600BC-1900BC)



(http://micheldanino.voiceofdharma.com/indus.html) (access 14.09.2008)

Map-2: RV river system and *sarasvatI*'s location (before 1900BC)

RV 10.75.5 lists (from East to West): 1. Ganga; 2. Yamuna; 3. Sarasvati; 4. Sutudri (Satalej); 5. Parushni (Ravi); 6. Asikni (Chenab); 7. Marudvrdha; 8. Vitasta (Jhelum); 9. Arijikiya (Haro); 10. Susoma (Sohan). RV 10.75.6 identifies *Sindhu* and the river system west of it. The RV river system identifies RV geography with S-S/G-Y region, and identifies *sarasvatI* with today's desiccated Ghaggar-Hakra-Nara river system.



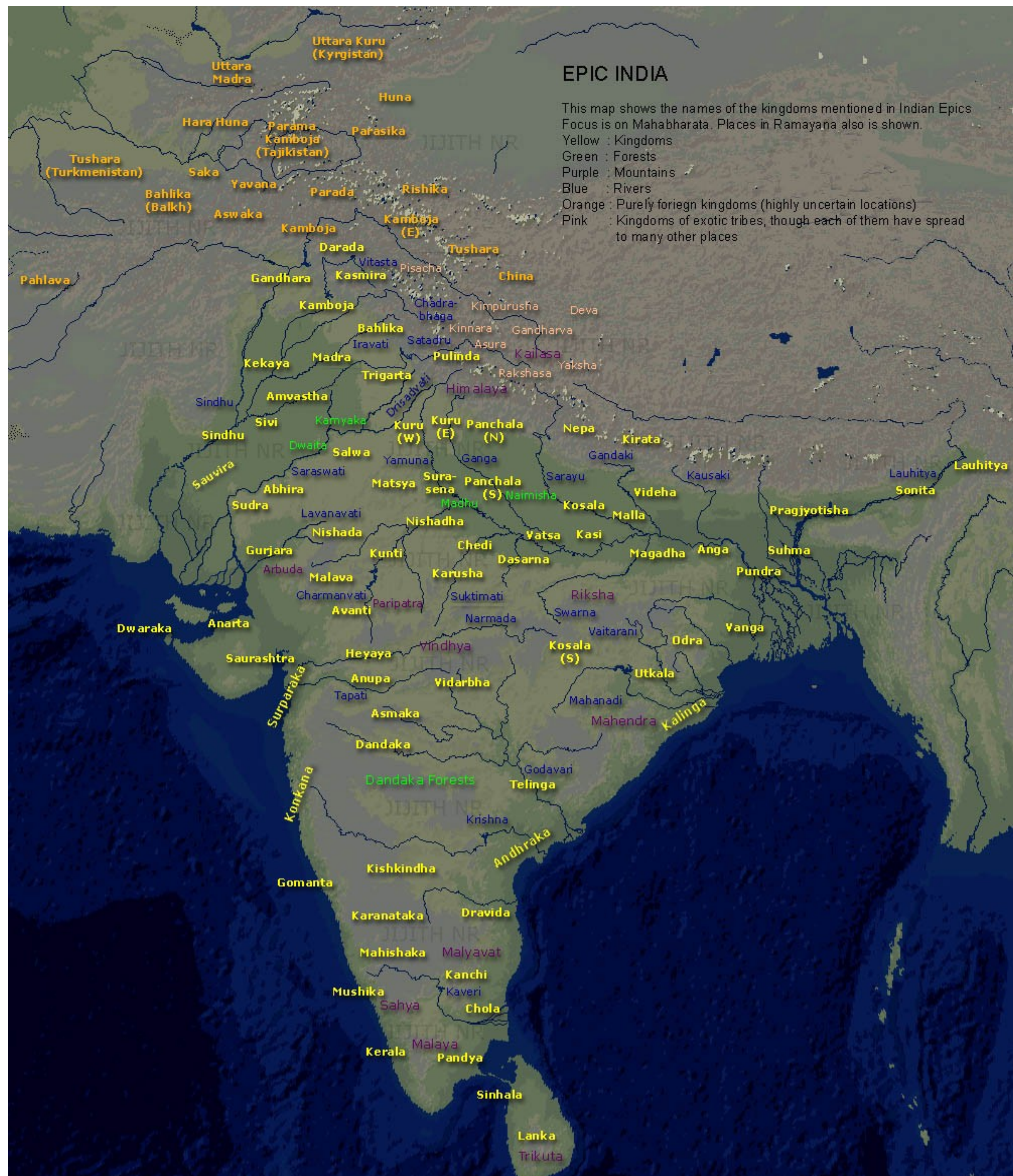
http://en.wikipedia.org/wiki/Rigvedic_rivers#Geography_of_the_Rigveda (access 01.07.2010)

Map-3: Geography of RV-10 and Late SSC (1900BC-1400BC)

Late stage of SSC, e.g. Cemetery H, Harappa-4 (c.1900BC-1500BC);
Final Stage of SSC, e.g., Harappa-5, Dholavira-4 (c.1500BC-1300BC).

Synchronization Pointers:

- RV-10 alludes to Cemetary H practices (c.1900BC-1500BC)
- Sarasvati flow drastically reduced; Kalibangan abandoned c.1900BC
- Hymn RV-10.98 (Devapi) synchronizes RV-10 with early MB era.
- Submerging of Bet Dwaraka of MB in c.1500BC-1400BC
- Marine excavation suggests Dwaraka to be late SSC settlement.
- Puranic references place MB era somewhere in c.1900BC-1400BC
- BU teachers' list philosophically and temporally connects with RV-10



(http://en.wikipedia.org/wiki/Epic_India) (access 14.09.2008)

Map-4: Epic India (c.1400BC-800BC)
(Saraswai river had already dried in desert at Vinashana)

5.2 Vedanta[222] History:

Though it is possible to trace origin of Vedanta doctrine in the *saMhitA* part of Veda (before 1000BC), it is customary to view Vedanta tradition to emanate from the UP. If we fix the anterior boundary of this tradition to c.800BC, close to which the oldest UP are assigned; we can divide the subsequent chronology as follows:

1. Period of Scriptures (c.800BC–300BC)
2. Period of Collation (c.300BC–200)
3. Period of Recovery (c.200–700)
4. Period of Establishment (c.700–1000)
5. Period of Dialectic (c.1000–1400)
6. Period of Syncretism (c.1500–1700 and thereafter)

5.2.1 Period of Scriptures (c.800BC–300BC): This is the period of *prasthAnatraya* works. MU 3.2.6 refers for the first time the term Vedanta to signal the end of *vaidika* period some time around 500BC. MU demarcates clear boundary between *vaidika* ritualism and Vedanta. Some of the *aupaniShad* sages such as *yAGYavalkya, uddAlaka, aitareya, shANDilya, jAbAla, bhAradvAja, pippalAda*; and kings such as *kaikeya, jaivali, ajAtashatru, janaka* could be anterior to it having acquired mythical status at that time. Considering the list of teachers in BU (2.6, 4.6, 6.5); the central *aupaniShad* doctrine[223] must have been known to the sages much before the BU compilation.

This is also said to be the *sUtra* period (a.k.a. *kalpa* period)[224]. In the

---

222 Vedanta (= *veda+anta*) is taken here in a more general sense: (1) last part of Veda, (2) conclusion of Veda, (3) literal end of Veda (rather, of its liturgical tradition or action part), (4) limit of Veda (= knowledge) suggesting knowledge of the transcendental (*brahman*). (see Table-2)

223 Central doctrine of KA is identified in the oldest UP. For example, *sha.nkara* in BSBh 3.2.27 quotes: CU 6.8.7, BU 1.4.10, BU 3.4.1, BU 3.7.3; and in US prose 1.6 he quotes: CU 3.14.1, CU 6.2.1, CU 7.24.1, CU 7.25.2, AU 1.1.1 to show *Atman = brahman*. Also, reading of TU 2.1.1, AU 3.1.2, and BU 3.8.8-9 alongside, leads to *Atman* (Consciousness) = *brahman* (acosmic Substratum).

224 *kalpa* is one of the six disciplines of *vedA.nga*. Sacrificial practice gave rise to a large number of systematic *sUtra*-s known as *kalpa-sUtra*-s for the several classes of priests. They are of two kinds: (a) the *shrautasUtra*-s, which are based on the *shruti*, and teach performance of the great sacrifices, requiring three or five sacrificial fires; and (b) the *smArtasUtra*-s, or rules based on the *smRRiti* or tradition. The latter class again includes: (1) the *gRRihyasUtra*-s, or domestic rules,

domain of "auxiliary *vaidika* studies" [Vedanga], following important texts came up:

1. *vedA.nga jyotiSha* (on astronomy) by *lagadha* (c.1200BC)
2. *kalpasUtra*–s (on rituals) by *baudhAyana, vAdhUlA, ApastaMba* (KYV) *AshvalAyana, sha.nkhAyana* (RV), *kAtyAyana* (SYV) etc. (c.800BC–500BC)
3. *nirukta* (on etymology) by *yAska* (c.700BC);
4. *padapATha*–s are attributed to *shAkalya* (before 500BC) in whose name one of the RV recensions is known; and *prAtisAkhya*–s are attributed to *shaunaka* (c.500BC) in whose name one of the AV recensions is known;
5. *aShTAdhyAyI* (on Sanskrit Grammar) by *pANini* (c.500BC)
6. *ChAndasa–sUtra* (on *vaidika* meter) by *pi.ngala* (c.300BC)

Astronomical and calendrical studies of *jyotiSha*; *shulba* geometry and mensuration of *kalpasUtra*–s; root–morphemes of *nirukta*; fidelity phonetics of *prAtisAkhya*–s; morphology based on 'finite state machines' of *aShTAdhyAyI*; combinatorics including binomial theorem and binary number system of *ChAndasa* are some of the high points of Vedanga.

The earliest draft of *arthashAstra* (on Political Management) by *kautilya* came up by end of this period (c.300BC). *kauTilya* acknowledges four sciences – philosophy, theology, economics, and jurisprudence. He however, places *sA.nkhya, yoga, lokAyata* in philosophy while assigns *mImAMsA* and Vedanta to theology. This text provided the administrative framework for many a future kingdoms.

---

treating the rites of passage, such as marriage, birth, name giving etc, connected with simple offerings into the domestic fire; and (2) the *dharmasUtra*-s, which treat customs and social duties, and have formed the chief sources of the later law-books.

The *shrautasUtra*-s of the YV include a set of so-called *shulbasUtra*-s, i.e. rules of the cord for geometrical construction of altars. The *shatapatha brAhmaNa* and the *taittirIya saMhitA* are also aware of these rules including Pythagoras theorem. For this reason it is argued that either "Old Babylonia got these rules from India or both got them from a third source, predating 1700BC" (Ref Seidenberg 1978, 1983).

As most of the *pramANa* UP were compiled before 500BC, formulation of BS aphorisms might have started during c.500BC–300BC after compilation of KU, MU, PU, and SU. Some of the initial contributors among *kArShNAjini, kAshakRRiShNa, Atreya, bAdari, auDulomi, Ashmarathya, jaimini,* and *bAdarAyaNa* which have been named in BS itself could belong to this period.

Interestingly, in BU and CU, some of the important doctrines are taught by kings (belonging to warriors class) to *brAhamaNa*-s (priestly or teaching class). For example, king *ajAtashatru* of *kAshI* instructs *gArgya bAlAki* about identification of *Atman* with *brahman* (BU 2.1); king *ashvapati kaikeya* instructs the *brAhmaNa* seekers about *Atman vaishvAnara* (CU 5.11–14); king *pravAhaNa jaivali* instructs two *brAhamaNa*-s about *AkAsha* as the ultimate substratum of all things (CU 1.8–9), and again instructs *uddAlaka AruNI* about doctrine of soul's transmigration (CU 5.3–10 and BU 5.2). It is possible that the doctrine of indestructibility and transmigration of soul was cultivated (if not originated) and transmitted more actively and exclusively within the warrior class of that time. This doctrine was probably more attractive to the warrior–kingly class who faced prospects of untimely death during the wars and mutinies. The anterior period was after all a period of warfares when small kingdoms (*janapada*–s) fought with each other to become bigger kingdoms (*mahAjanapada*–s). Existence of some 17 or 18 *mahAjanapada*–s by c.700BC–600BC is recorded in epic and *bauddha* literature.[225]

---

225 During c.1300BC-500BC, at least 18 'major kingdoms' (*mahAjanapada*-s) with their capitals or urban centers emerged in S-S, G-Y, and in other regions of river systems where HVC had been established: (1) *gAndhAra (taxashiilA)*, (2) *kAaMboja* (*rAjavAsa*), (3) *madra* (*shAkala*), (4) *trigarta* (*prasthala*), (5) *kuru* (*hastinApura*, *Indraprastha*, *kuruxetra*), (6) *shUrasena* (*mathurA*), (7) *pA.nchAla* (*kAmpilya, ahiChatra, kAnyakubja*), (8) *vatsa* (*kausaMbi, prayAga*), (9) *koshala* (*shravastI, sAketa*), (10) *kAshI* (*vArANashI*), (11) *malla* (*kushinara, pava*), (12) *vRRija-videha* (*vaishAlii, mithilA*), (13) *magadha-kIkaTa* (*rAjagRha, pAtaliputra, gayA*), (14) *a.nga* (*chaMpA-mAlinI*), (15) *chedI* (*shuktivatI*, *vishvapurI*), (16) *kunti* (*bhojapurI*), (17) *avanti-mAlava* (*ujjayinI*), (18) *va.nga* (*pauNDra*, *navadvipa*). *mahajanapada*-s (1, 2, 3, 4) were in the region of *sindhu* tributaries, while others were in the region of G-Y. Amongst the later, (15, 16, 17) were south-west of *yamunA*, between *yamunA* and *narmadA* in central India. *bauddha* literature identifies one more kingdom called *Ashmaka,* south of *vindhya*-s on banks of *godAvarI*. (see Map-4)

In the initial phase of this period, sacrificial and ritualistic religion was dominant. Advent of UP (before 500BC), and then Buddhism and Jainism (c.500BC–300BC)[226] may be viewed on the background of the sacrificial dogma. The framework of these new developments is described as follows by Frits Staal:[227]

The conviction that sacrifice was the basis of the entire universe, including even the Gods, shows that it was itself the basis of the entire *vaidika* civilization and the main inspiration of the vast *vaidika* literature. But as soon as the reality, which was accessible to it, was discovered and the sacrificial act had lost its creative efficacy, the central place accorded to the sacrifice led to over–emphasis and codification, which became increasingly rigid. This led to several new developments which are clearly inter–connected:

1. The ritual acts were maintained, but interpreted symbolically (as for instance in the *AraNyaka*–s and in the opening sections of BU, where the horse–sacrifice (*ashvamedha*) is interpreted allegorically);
2. The ritual acts were 'interiorized' or spiritualized (leading to another act of equal importance: meditation, and hence to the *GYAna* or *vidyA*);
3. The ritual acts were regarded as ineffective[228] in the spiritual realm (leading to one of the main theses of Advaita: the inferiority of *karma*); and
4. The ritual acts were abolished altogether (leading to the rejection of the authority of the Veda and thus to *avaidika* and *nAstika* doctrines, of which the most important ones are the *bauddha* and *jaina* doctrines).

Only *mImAMsA* maintained the *vaidika* tradition of sacrifices and *karma*,

226 These so called heterodox undercurrents were discernible at the time of oldest UP (c.800BC) or even earlier but they were consolidated by Buddha, Mahavira and their followers.
227 Ref: "Advaita and Neoplatonism" by Dr. J. F. Staal, University of Madras, 1961
228 This view was effectively promulgated by MU 1.2.6-10 and later lead to the separation of *GYAna* and *karma.*

though even here further developments took place. The second and third developments lead to the heart of Advaita."

The last development, particularly the Buddhism [*bauddha mata*] was equally important for Advaita from doctrinaire as well as axiological point of view.

(A) Siddhartha Gautama [सिद्धार्थ गौतम] or **Gautam Buddha** [गौतम बुद्ध] (c.563BC–483BC)[229]: Buddha is probably the most influential historical figure in the spiritual and philosophical milieu of the Indic regions. He was borne as prince Siddhartha in a Gotama family of Shakya clan on the boundary of today's India and Nepal. He left his kingly abode at the age of twenty–nine in search of panacea for sufferings of the human kind and after six years of intense austerities and experiencing their futility he found his 'middle path'– neither of severe austerities nor of bodily pleasures – but a middle one of eight 'appropriate' (*samyak*) auxiliaries: (1) Knowledge (*dRRiShTi*) of four basic truths (*Aryasatya*);[230] (2) undertaking (*sa.nkalpa*) of – noble intentions, and aspirations without detachment to worldly pleasures; (3) speech (*vAchA*) sans falsity, bad–mouthing, and prattling; (4) action (*karma*) with restraint and without causing violence; (5) vocation (*AjIvikA*) which does not lead directly or indirectly to violence and disharmony,[231] (6) practise (*vyAyAma*) of positive and virtuous thinking; (7) awareness (*smRRiti*) of the sufferings of others, of keeping in mind the transience of material world, and of the fact that world objects are without any permanent unchanging essence; and (8) absorption (*nirvANa*) [निर्वाण] which is the result of mental discipline and of adherence to the previous seven auxiliaries – the state of supreme peace and mental balance.

---

229 These dates are being revised to 490BC-410BC (?). Early *bauddha* literature is in Pali, a language closely related to Sanskrit and having roots in vernacular *prAkRRit.* The canonical texts are said to be compiled more than a century after Buddha's death. The Tripitaka (three baskets) of Pali canon are: (1) '*sutta*' related to doctrines, (2) '*vinaya*' related to the disciplines of monks, (3) '*abhidhamma*' of scholastic treaties.

230 One of the *Aryasatya* 'recursively' includes these eight auxiliaries.

231 Buddha advised against the trading of weapons, butchery etc.

This middle path is included in last of the four basic truths – (1) there are sufferings in the world, (2) Ignorance is the basic cause of these sufferings, (3) this Ignorance needs to be removed to alleviate the sufferings, and (4) Ignorance can be removed by the 'noble eight–fold path' (*Arya–aShTA.nga–mArga*) which is the Buddha's 'middle path'. He preached these noble truths (*Arya–satya*) throughout his life after he became 'enlightened' (Buddha).

Sometimes Buddha's *aShTA.nga–mArga* is summarized into three–fold path which recommends imbuing of following principles: (a) *prajnA* or awareness that all world objects are transient, sorrowful, interdependent and (hence) without any 'essence'. Man's ego is the root cause of his sufferings; (b) *shiila* or character that inculcates *prANAtipAta–virati* (avoid killing), *adattAdAna–virati* (avoid stealing, robbing), *kAmamithyAcAra–virati* (avoid unlawful sex), *mRRiShAvAda–virati* (avoid falsity), *surA–maireya–pramAdasthAna–virati* (avoid liquor or any other intoxicants that loosen the control over mind); and (c) *samAdhi* (absorption) which is the final stage of supreme peace which is attained by *dhyAna* (concentration of mind by detaching it from world objects). This stage is consolidated by practicing *maitrI* (friendship towards all beings), *karuNA* (compassion), *muditA* (sharing the happiness of others), and *upexA* (a certain indifference towards worldly affairs; a balance of mind).

Buddha's teachings were mainly ethical and positivist; he was not interested in engaging himself in speculative metaphysics. This is the reason he kept quiet on following questions which are called *avyAkRRita*: (1) The Universe as a whole is permanent, (2) The Universe as whole is impermanent, (3) The Universe is finite, (4) The Universe is infinite, (5) Soul (*jIva*) and *sharIra* (body) are one and the same, (6) Soul and body are different from each other, (7) Tathagat (Buddha) exists after death, (8) Tathagat does not exist after death, (9) Tathagat exists and does not exist after death, (10) Tathtagat does not "exist and not exist" after death.

In spite of Buddha's reluctance to dwell on metaphysical topics he had to

deal with meta–physical and axiological issues such as causality, karma, and birth–rebirth cycle etc. while discussing the causes of sufferings. His *dvAdasha nidAna* [DN] (twelve–fold doctrine) enlist a chain of twelve causes leading to human sufferings: (1) *avidyA* (Ignorance) → (2) *saMskAra* (mind–modifications) → (3) *viGYAna* (consciousness or ego) → (4) *nAmarUpa* (basic personality of body–mind complex) → (5) *ShaDAyatana* (five sense organs plus connected mind component) → (6) *sparsha* (connection of sense organs with their objects) → (7) *vedanA* (pain and pleasure) → (8) *tRRishNA* (longing for pain and pleasure) → (9) *upAdAna* (binding or excess of *tRRishNA*) → (10) *bhava* (actions leading to repetition of causes 6–10 → (11) *jAti* (birth and rebirth) → (12) *jarA–maraNa* (old age – death) as the natural consequence of birth.

It is customary to divide this chain in three births – first two nodes, *avidyA* and *saMskAra* are assigned to previous birth, while node 3–10 (*viGYAna* to *bhava*) are assigned to the present birth, and last two nodes (*jAti* and *jarA–maraNa* are assigned to next birth. The transmigratory cycle of birth–death–rebirth arising due to impurities (*Asava*–s) and Ignorance (*avidyA*) is a cyclic continuum; it is known as *bhavachakra*.

DN may look contrived, but *bauddha* tradition interprets it as the origin of *pratItya–samutpAda* [Dependent Origination], the most basic principle accepted by all *bauddha* Schools. In addition, *bauddha* tradition traces the origins of following commonly accepted principles to the Buddha's discourses on *Aryasatya*: (1) *sarvam xaNikam* or *sarvamanityam* (everything is momentary or impermanent), (2) *sarvam dukkham* (everything is sufferance), (3) *sarvamanAtman* (every–thing is essenceless), (4) *sarvam svalaxaNama* (everything is unique), (5) *nirvANam shAntam* (the ultimate state is peacefulness).

Buddhism as well as *aupaniShad* thinking had rejected efficacy of *vaidika* rituals in their respective domains. Buddhism took a strong ethical view while UP ethics were shrouded underneath metaphysical and soterial concerns. The *aupaniShad* traditions compensated for their lack of

emphasize on ethics by adopting classical yoga in their soterial methods. Both *aupaniShad* and *bauddha* streams however, were operating in the same cultural milieu and were using similar terminology. The concepts of *avidyA* in KU and *avijjA* in DN are analogous. The *bauddha bhava–chakra* a.k.a. *dharma–chakra* is analogous to *brahma–chakra* of SU. Karma (*kamma*) and rebirth are common to both. The attainment of *nirvANa* by removing Ignorance is quite similar to *aupaniShad* concept of realizing *moxa* through Knowledge of Self. Peace of *nirvANa* is not much different than bliss of *moxa*. Except for few soterial and metaphysical nuances these analogous concepts were similar in nature. It is quite possible that *yoga*, meditation, renunciation, *karma*, and rebirth were common concepts shared by both *bauddha, jaina* and *vaidika* traditions long before Buddha's time[232].

Over the preiod, early Buddhism, represented by Abhidharma–Thervada [अभिधर्म–थेरवाद] and *sarvAstivAda* [सर्वास्तिवाद] (sometimes, together known as *hInayAna*[233] [हीनयान] or small vehicle) was followed by *mahAyAna* (great vehicle) [महायान] which later encompassed *vajrayAna* [वज्रयान] or Tantric path. It is customary to say that each of these three paths dominated for 500 yrs each in the total 1500 yrs of Buddism's prominence in Indic regions. Thervada spread over comparitively smaller region including Shri Lanka, Cambodia, Laos, Burma, and Thailand while *mahAyAna,* and along with it *vajrayAna* spread over a greater region including India, China, Japan, Korea, Taiwan, Vietnam, Mongolia, Tibet, Bhutan.

---

232 The concepts of meditation, *yoga, karma,* rebirth, and Liberation existed much before Buddha as a common Indic heritage. They may be traced to SSC inasmuch as the meditation and yoga traditions were present in SSC, as can be inferred from archaeological finds. It is possible that these concepts were also present in other Indic regions, notably in G-Y doab. The *karma,* rebirth, and Liberation do not find explicit mention in RV and the *brahmaNa*-s, but are introduced in UP. According to some Indologists, UP are the meeting point of ancient Hindu and *vaidika* cultures in respect of these axiological traditions. AV had already given place to certain other popular and ubiquitous local traditions such as charms-magic and medicinal practices.

233 This term is frowned upon by some Buddhists; they point out that it was coined only because *mahAyAna* came into being, suggesting that the so called *hInayAna* is the orthodox canon.

(B) *pratItya–samutpAda* [प्रतीत्य समुत्पाद] (Dependent Origination):

This principle's first occurrence is traced to *kaccAyanagotta sutta*:

"Everything–exists' – this, *kachchAyana*, is one extreme. 'Everything does not exist' – this, *kachchAyana*, is the second extreme. *kachchAyana*, without approaching either extreme, the *tathAgata* teaches you a doctrine by the middle. Dependent upon ignorance arise dispositions. . . << this then is followed by the application of *pratItya–samutpAda* of the twelve links – *dvAdashanidAna* >>"

The Pali canon gives the general formula of *pratItya samutpAda* [PS]:

- When this is, that is. (*ImasmiM sati, idaM hoti*)
- From the arising of this comes the arising of that. (*Imass' uppAdA, idaM uppajjati*)
- When this isn't, that isn't. (*ImasmiM asati, idaM na hoti*)
- From the cessation of this comes the cessation of that. (*Imassa nirodhA, idhaM nirujjhati*)

By interpreting PS in the context of DN, reality is seen as a complex web of conditioned cause–effect relationship. It involves future as well as past and present times and (hence) close loops and cyclic continuum. Effect is neither contained in the cause nor generated due to the power of cause, but just happens when certain conditions are met. PS has three aspects – causal interdependence where everything is dependent on everything else, holistic (syncronic) interdependence governed by whole–part relationship, and conceptual imputation where the effect is cognized and conceptualized within the substrative framework of consciousness and spacetime. PS in the form of DN is seen as life cycle of *saMsAra* or *prapa.ncha* (*bhavachakra*).

PS within the framework of DN is seen as one of the earliest statements of process philosophy. Since everything is interdependent, nothing has the permanent essence leading to the hypothesis of *anAtmA*. This means that the world objects are only "aggregates of elements" [*skandha*–s of

dharma–s] without any static identity. PS views 'individual personality' [*pudgala*] as a group [*sa.nghAta*][234] of five *skandha*–s viz *rUpa* (material form), *vedanA* (feeling of pain or pleasure), *sa.nGYA* (perception), *saMskAra* (conative disposition), and *viGYAna* (consciousness). All five *skandha*–s of *pudgala* are interdependent and *pudgala* as a whole is dependent on its parts or invidual *skandha*–s making the *pudgala* selfless or essenceless.[235] PS is also closely related to the hypothesis of impermanence. All *dharma*–s being interdependent are impermanent because otherwise (that is, if they are constant or statically eternal) they will be independent in themselves. Each phenomenon is thus 'continuum of causally connected web of events and conditions' (process) which is essenceless or empty. The reality of world objects is then 'as it is' (*svalaxaNam*). It is the reality which is devoid of relative perceptual properties. It is an ever changing continua or aggregate of processes. Bauddha tradition is generally careful to differentiate *svalaXaNa* from the unchanging substratum or essence. It is simply a unique processual (and hence impermanent) aggregate.[236] Momentariness and emptiness are the characteristics of all processes making them the inherent aspects of PS reality. Humans are 'confused' (Ignorant) about this impermanence; they see permanence rather than impermance, self rather than selflessness, which is the cause of their sufferings. This confusion (Ignorance) can be removed by *aShTA.nga mArga* to attain *nirvANa* (supreme state). PS thus leads to *pa.ncha–siddhAnta* (five doctrines) of Buddhism:

---

234 A complex of aggregates. This word as a body-mind complex or as a combination or hierarchy of aggregates is used in *sA.nkhya* philosophy (*sA.nkhya-kArikA* 17).

235 If *pudgala* is self-less, then what remains constant or continuous between death and subsequent rebirth? Who bears the fruits of *karma*? Who attains *nirvANa*? To answer such questions Buddhists (*pudgalavAdin*-s) use the notion of a fictitious person (self) in the name of *pudgala* which is neither the same nor different than the *pa.nchaskandha*-s. It is a *praGYapti* - a multivalent term that many Buddhist schools deployed in a variety of ways. Literally *praGYapti* means "leading to knowledge." It can mean a teaching device, a designation, an instruction, a heuristic, a name or label for a complex of conditions, and so on. (It is as good as accepting the notional *Atman* – for Buddhism, this is a linguistic as well as ontological-soterial problem).

236 However, in some traditions (e.g. of *tathatA* School of *ashvaghoSha*, c.80), *svalaxaNam* ot *tathatA* assumes an absolutist proportion and converge on KA. (See appendix-A of this section).

- सर्वं क्षणिकं : *sarvam xaNikam* (everything is transient)
- सर्वं दु:खं : *sarvam dukkham* (everything is sufference)
- सर्वमनात्मा : *sarvamanAtmA* (everything is essenceless)
- सर्वं स्वलक्षणं : *sarvam svalaxaNam* (everything is 'as it is')
- निर्वाणं शान्तं : *nirvANam shAntam* (Liberation is peace)

All *bauddha* Schools believe in *Aryasatya*, *dvAdasha nidAna*, *pratItyasamutpAda*, *pa.ncha-skandha*, and *pa.ncha-siddhAnta*.[237] Their ethical concerns were shared by *yoga* and *jain* traditions in the form of *pa.ncha-yama* (five rules) and *pa.ncha-vrata* (five vows) respectively.

5.2.2 **Period of Collation** (c.300BC-200): Major part of BS was consolidated in this period. The compilers such as *jaimini*, and *bAdarAyaNa* may belong to its first half. Some scholars believe that BS work was compiled by more than one seers and was contributed by many scholars over number of centuries (ref Nakamura, Mayeda 1983). The first known commentary (*vRRiti*) on BS by *upavarsha* which is not extant but is referred by later *vedAntin*-s appeared by end of this period (c.150).

Mai and MAU could have been compiled in the first and later half of the period respectively along with few other UP like *mahA, pai.ngala,* and *vajrasUchi.* (see 1.1) The influence of *bauddha* philosophies which themselves were influenced by *aupaniShad* thinking and were part of general philosophical ferment that was going on at that time, is discernible in these UP, though BS appears to be free from such influence.

Unlike Buddhism which produced many texts in this period, not much of Vedanta is available by way of written texts. One reason could be the secrecy and exclusiveness associated with UP. They were taught and transmitted in closed circles. Abstruseness of BS may be part of this secrecy. Another reason could be the ascendancy of Buddhism. It had better state patronage and hence resources.[238] Buddhism itself was

237 The *pa.ncha-skandha* based concept of *pudgala*; and *svalaxaNa* doctrine of *pa.ncha-siddhAnta* attract diverse metaphysical-epistemological interpretations.

238 The ancient Indian empires and states like those of: Great Ashoka (c.268BC-233BC), Indo Greek

probably seen as a natural successor to *aupaniShad* reforms and ideas. Its positivism was attractive against the backdrop of *vaidika* dogma of excessive ritualism. Vedanta's textual activity in this period was seemingly confined to redaction–compilation of late UP and BS which had started in the period of scriptures. In spite of its apparent insularity and dogma, Vedanta tradition was remarkably open in absorbing new ideas and methods as can be seen by the later developments. Further, though Buddhism was dominant in urban centers and academia, *vaidika* culture had penetrated into ordinary house–holds in urban as well rural areas. MU and BG had created ground for subordinating the rites and simplifying the religion. The pessimistic–agnostic undertones of Buddhist philosophy and its rationality devoid of mysticism and devotion were bound to make it less popular over a period of time. Recovery of *vaidika* domination was thus a matter of time though it had to wait till the arrival of *gauDapAda* and *sha.nkara* for almost half a millennium; and when it happened it was not uniformly and absolutely *vaidika* in nature.

In addition to Vedanta *sUtra*'s, authoritative Hindu law–books (*dharma–shAstra*), foremost amongst them the Book of Manu (*manu–smRRiti*), were compiled in this period which were subsequently edited in Gupta period and probably even thereafter.

---

kings including Menander a.k.a. Milinda (c.200BC-50BC); and Shaka, Kushana rulers including emperor Kanishka (c.50BC-150) were patrons of Buddhism. Even the Brahmin Shunga dynasty of Magadha (c.150BC-50BC) sponsored construction of stupas and renovated *bauddha* monasteries. Similarly almost all regional kingdoms outside Gangetic belt such as: Chedis (c.100BC-200) to which powerful Jain king Kharavela belonged, on Eastern coast in todays Orissa; and Shatavahans (c.150BC-300) in Central and South India with their capital in Pratisthan (Paithana) in todays Maharashtra, provided patronage to Buddhism. There are records of Shatavahanas and their successors Ixvakus, who were culturally Hindus, making donations to *bauddha* monasteries. In deep south there were Hindu Kings such as Chola and Pandya (in todays Tamil Nadu), and Cheras (in todays Kerala) who were friendly with Buddhism.

Historically, Ashoka remains the greatest patron as well as promoter of Buddhism; he sent missionaries to Western Asia, Greece, Central Asia, Shri Lanka, and Burma. After demise of Maurya empire, foreign dynasties fought with each other for the supremacy of Northern India. Most of them found Buddhism to be more accessible than the orthodox Hinduism (*sanAtana dharma*) and gave it a royal patronage. However, the idea of kingship was there; and over the period they sought further legitimacy by identifying themselves with popular cults of Hinduism such as *vaiShNava-bhAgavata* and *shaiva*.

(A) *tathatA* [तथता]: Buddhism in this period was one of the two main streams in the Indic regions. The other main current, that of *aupaniShad* thinking was busy systematizing itself in the form of BS. Both these streams seem to converge in the following discourse of *tathatA* School:[239]

There is only One Mind that includes in itself all states of the phenomenal and transcendental worlds. This Mind has two aspects. One is the aspect of the Absolute (*tathatA*: Suchness, Thatness), and the other is the aspect of phenomena (*saMsAra*; birth and death – transmigration). Each of these two aspects embraces all states of existence because they are mutually co–extensive. The Mind in terms of the Absolute is the one World of Reality (*dharmadhatu*) and the essence of all phases of existence in their totality. That which is called "the essential nature of the Mind" is unborn and is imperishable. It is only through illusions[240] that all things come to be differentiated. If one is freed from illusions, then to him there will be no appearances (*laxaNa*–s) of objects. All things from the beginning transcend all forms of verbalization, description, and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructible. They are only of the One Mind; hence the name Suchness (or Thatness). All explanations by words are provisional and without validity, for they are merely used in accordance with illusions and are incapable of denoting Suchness. The term Suchness likewise has no attributes which can be verbally specified. The term Suchness is, so to speak, the limit of verbalization wherein a word is used to put an end to words. But the essence of Suchness itself cannot be put to an end, for all

---

239 This School is seen as the forerunner of KA. It expounds *aupaniShad* metaphysics and Buddhist terminology and ideas. The discourse is based on English Translation by Yoshito S. Hakeda of "*mahAyAna shraddhotpAda shAstra*", Pub. by Columbia University Press, 1967, and of "awakening of faith" by Daisetz T. Suzuki of *shraddhotpAda-shAstra* as referred by S. N. Dasgupta (ref. 7.3(5): vol-1). Both translations are from Chinese versions. The original Sanskrit text is not extant. It is attributed to Buddhist Brahmin *ashvaghoSha* (c.80-150?), who wrote *buddhacharitakAvya* acclaimed for its poetical excellence, and *mahAla.nkArashAstra,* both in classical Sanskrit. The *vajrasUchi Up.* too is attributed to him. Today's Historians are however, more sure about *ashvaghoSha*'s profile as a scholar and poet than as a *tathatA* protagonist. (ref. "Literary History of Sanskrit Buddhism" by G. K. Nariman, Pub. Taraporevala & Sons (1920).

240 Dasgupta interprets *smRRiti* as *vAsanA* – incipient and unconscious memory of past experience including previous births rather than as illusion (Hakeda) or confused subjectivity (Suzuki).

things in their Absolute aspect are real; nor is there anything which needs to be pointed out as real, for all things are equally in the state of Suchness. << Upto this point there is no difference between Suchness and the Absolute (*neti neti brahman*) of KA. The author, then mentions two aspects of Suchness. >>

Suchness has two aspects if predicated in words. One is that it is truly empty (*shUnya*), for this aspect, in the final sense, reveal what is real. The other is that it is truly nonempty (*a–shUnya*), for its essence itself is endowed with undefiled and excellent qualities.[241]

The Mind as phenomena (*saMsAra*) is grounded on the *tathAgatagarbha*. What is called the 'Storehouse Consciousness' [*Alaya viGYAna* or *chitta*] has two aspects which embrace all states of existence and create all states of existence: They are: (a) the aspect of enlightenment, and (b) the aspect of non–enlightenment. << The author, after defining these aspects, clarifies their meta–physical interrelationship. The similarity of enlightenment with *jIvanmukti* and its inherent ontological ambiguity is unmistakable >>:

<< The author continues..>> Two relationships exist between the enlightened and non–enlightened states. They are: "identity" and "non–identity".

Identity: Just as pieces of various kinds of pottery are of the same nature in that they are made of clay, so the various magic–like manifestations (*mAyA*) of both enlightenment (*anAshrava*: non–defilement) and non–enlightenment (*avidyA*: Ignorance) are aspects of the same essence, Suchness. For this reason, it is said in a *sUtra* that "all sentient beings intrinsically abide in eternity and are entered into *nirvANa*. The state of enlightenment is not something that is to be acquired by practice or to be created. In the end, it is unobtainable [for it is given from the beginning]." Also it has no corporeal aspect that can be perceived as such. Any

241 Here, the *shUnya* is analogous to *nirguNa brahman,* and the *a-shUnya* to *saguNa brahman.*

corporeal aspects [such as the marks of the Buddha] that are visible are magic like products of Suchness manifested in accordance with the mentality of men in defilement. It is not, however, that these corporeal aspects which result from the supra–rational functions[242] of wisdom are of the nature of non–emptiness [i.e., substantial]; for wisdom has no aspects that can be perceived.[243]

Non–identity: Just as various pieces of pottery differ from each other, so differences exist between the state of enlightenment and that of non–enlightenment, and between the magic like manifestations of Suchness manifested in accordance with the mentality of men in defilement, and those of men of ignorance who are defiled (i.e., blinded) as to the essential nature of Suchness.

<< What is the relationship between Suchness and Ignorance? The author strives to answer this query through the novel concept of permeation: >>

Permeation of Ignorance: It may be said that, on the ground of Suchness [i.e., the original enlightenment],[244] Ignorance [i.e., non–enlightenment] appears. Ignorance, the primary cause of the defiled state, permeates into Suchness and results in deluded mind. Thenceforth deluded thoughts further permeate into ignorance and predicate erroneously conceived objects of the senses and the mind. These erroneously conceived sense–objects, the coordinating causes in bringing about the defiled state, permeate into the deluded mind and cause the deluded mind to attach itself to its thoughts, to create various evil *karma*, and to undergo all kinds of physical and mental suffering.

Permeation of Suchness: It may be said that there is the principle of

242 Enlightened person own capabilities and qualities beyond rationality. The manifestation of his numberless excellent qualities is incessant; accommodating himself to the capacity of other men he responds spontaneously, reveals himself in manifold ways, and benefits them.

243 Being Buddhist, the protagonist needs to conform to the terminology of 'emptiness' (*shUnyatA*); however, here he is propounding absolutism rather than emptiness.

244 It is not clear if this term is used by the translator or is in the original text. In any case it is clear that the text is differentiating between Suchness (analogous to *videhamukti*) and enlightenment (analogous to *jIvanmukti*).

Suchness, that can permeate into ignorance and causes the deluded mind to loathe the suffering of *saMsAra* and to aspire for *nirvANa*. Because this mind, though still deluded, is now possessed with loathing and aspiration, it permeates into Suchness in that it induces Suchness to manifest itself. Thus a man comes to believe in his essential nature, to know that what exists is the erroneous activity of the mind and that the world of objects in front of him is nonexistent, and to practice teachings to free himself from the erroneously conceived world of objects. Through the force of this permeation of Suchness over a long period of time, his ignorance ceases. Because of the cessation of ignorance, there will be no more rising of the deluded activities of mind. Because of the non–rising of the deluded activities of mind, the world of objects as previously conceived ceases to be; because of the cessation of both the primary cause (ignorance) and the coordinating causes (objects), the marks of the defiled mind will all be nullified. This is called "gaining *nirvANa* and acting spontaneously".

If all sentient beings are endowed with Suchness and are equally permeated by it, why is it that there are infinite varieties of believers and nonbelievers? Though Suchness is originally one, yet there are immeasurable and infinite shades of Ignorance. From the very beginning Ignorance is, because of its nature, characterized by diversity, and its degree of intensity is not uniform. Defilements, more numerous than the sands of the Ganges, come into being because of the differences in intensity of ignorance, and exist in manifold ways; defilements, such as the belief in the existence of *Atman*[245] and the indulgence in passion, develop because of ignorance and exist in different ways. All these defilements are brought about by ignorance, in an infinitely diversified manner in time.

Nature of Suchness: The essence of Suchness does not change. It was not brought into existence in the beginning nor will it cease to be at the

245 The author does not equate Suchness with *Atman* to conform to the *bauddha* dogma of *anAtmA*. This is the slender thread by which *tathatA* School connects itself metaphysically with Buddhism. Its terminology and axiology however, remains Buddhist.

end of time; it is eternal through and through. From the beginning, Suchness in its nature is fully provided with all excellent qualities[246]; namely, it is endowed with the light of great wisdom, the qualities of illuminating the entire universe, of true cognition and mind pure in its self–nature; of eternity, bliss, Self[247], and purity; of refreshing coolness, immutability, and freedom. It is endowed with these excellent qualities which outnumber the sands of the Ganges, which are not independent of, disjointed from, or different from the essence of Suchness, and which are supra–rational attributes of Buddhahood. Since it is endowed completely with all these, and is not lacking anything, it is called the *tathAgatagarbha* [तथागतगर्भ] when latent and also the *dharmakAya* of *tathAgata*.

Influences of Permeation of Suchness: The Buddha–s or *tathAgata*–s, while in the stages of Bodhisattvahood[248], exercised great compassion, practiced *pAramitA*–s[249], and accepted and transformed sentient beings. They took great vows, desiring to liberate all sentient beings through countless aeons until the end of future time, for they regarded all sentient beings as they regarded themselves. And yet, they never regarded them as separate sentient beings. Why? Because they truly knew that all sentient beings and they themselves were identical in Suchness and that there could be no distinction between them.[250] Because they possessed such great wisdom which could be applied to expedient means in quest of enlightenment, they extinguished their Ignorance and perceived the original *dharmakAya*. Spontaneously performing incomprehensible activities, exercising manifold influences, they pervade everywhere in their

---

246 Here, the author is talking about *a-shUnya-tathatA*, analogous to *saguNa brahman.*

247 It is not known to me what is the 'original' word used for Self. Here, the author is talking about *ashUnya* Suchness analogous to *saguNa brahman,* and appears to be a theist like a later day *vaishNava* Vedantin. In the same discourse; he later clarifies that Suchness in its *tathAgarbha* aspect is non-individuated.

248 *bodhisattva* is one who aspires and strives for enlightenment (analogous to *mumuxu* or *sAdhaka*).

249 It is a *mahAyAna* term meaning 'perfections' such as: 1. *dAna* (generosity), 2. *siila* (morality), 3. *nekkhamma* (renunciation), 4. *pannA* (insight), 5. *vIriy*a (energy), 6. *khAnti* (forbearance), 7. *sachcha* (honesty), 8. *mettA* (friendship), 9. *adhitthAna* (resolution), (10) *upexa* (equanimity).

250 Here *Atman = brahman* of KA is applicable to sentient beings. Considering that Suchness is also the ground of all states of existence, *Atman = brahman* identity is indirectly propounded here in *bauddha* terminology.

identity with Suchness. Nevertheless, they reveal no marks of their influences that can be traced as such. Why? Because the Buddha–*tathAgata*–s are no other than the *dharmakAya* itself, and the embodiment of wisdom. They belong to the realm of the absolute truth, which transcends the world where the relative truth operates. They are free from any conventional activities. And yet, because of the fact that sentient beings receive benefit through seeing or hearing about them, their influences (i.e., of Suchness) can be spoken of in relative terms.

From s*aMsAra* to *nirvANa*: Examining the 'five components' (*pa.ncha–skandha*), we find that they may be reduced to matter (object) and mind (subject). The objects of the five senses and of the mind are in the final analysis beyond what they are thought to be. And the mind itself is devoid of any form or mark and is, therefore, unobtainable as such, no matter where one may seek it. Just as a man, because he has lost his way, mistakes the east for the west, though the actual directions have not changed place, so people, because of their ignorance, assume Mind (Suchness) to be what they think it to be, though Mind in fact is unaffected even if it is falsely predicated. If a man is able to observe and understand that Mind is beyond what it is thought to be, then he will be able to conform to and enter the realm of Suchness.

The Biased Views Held by Ordinary Men: There are five kinds of biased views held by ordinary men which may be discussed:

Hearing that the *dharmakAya* of the *tathAgata* is, in the final analysis, quiescent, like empty space, ordinary men think that the nature of the *tathAgata* is, indeed, the same as empty space. How is this to be corrected? The way to correct is to understand clearly that "empty space" is a delusive concept, the substance of which is nonexistent and unreal. It is merely predicated in relation to its correlative corporeal objects. If it is taken as a being termed non–being, a negative being, then it should be discarded, because it causes the mind to remain in *saMsAra.* In fact there are no external corporeal objects, because all objects are originally of the

mind. And as long as there are no corporeal objects at all, "empty space" cannot be maintained. All objects are of the mind alone; but when illusions arise, objects appear. When the mind is free from its deluded activities, then all imagined objects vanish. What is real, the one and true Mind, pervades everywhere. This is the final meaning of the *tathAgata*'s great and comprehensive wisdom. The *dharmakAya* is, indeed, unlike "empty space".

Hearing that it is explained in the *sUtra*[251] that all things in the world, in the final analysis, are empty in their substance, and that *nirvANa,* the principle of Suchness is also absolutely empty from the beginning and devoid of any properties, they, not knowing that the purpose of the *sUtra* is to uproot their adherence, think that the essential nature of Suchness or *nirvANa* is simply empty. How is this to be corrected? The way to correct this error is to make clear that Suchness or the *dharmakAya* is not empty, but is endowed with numerous excellent qualities.

Hearing that it is explained in the *sUtra* that there is no increase or decrease in the *tathAgatagarbha* and that it is provided in its essence with all excellent qualities, they, not being able to understand this, think that in the *tathAgatagarbha* there is plurality of mind and matter. How is this to be corrected? They should be instructed that the statement in the *sUtra* that "there is no increase or decrease in the *tathAgatagarbha*" is made only in accordance with the absolute aspect of Suchness, and the statement that "it is provided with all excellent qualities" is made in accordance with the pluralistic outlook held by the defiled minds in *saMsAra*.[252]

Hearing that it is explained in the *sUtra* that all defiled states of *saMsAra* in the world exist on the ground of the *tathAgatagarbha* and that they are therefore not independent of Suchness, they think that the

251 This *sUtra* could be non-extant *shraddhotpAda* itself or one or more of *tathAgatagarbha sUtra.*
252 This binary view-point could be the forerunner of *saMvRRiti* and *nirvRRiti satya* of *mAdhyamaka,* and *vyAvahArika* and *pAramArthika sattA* of KA.

tathAgatagarbha literally contains in itself all the defiled states of *saMsAra* in the world. How is this to be corrected? To correct this error it should be understood that the *tathAgatagarbha*, from the beginning, contains only pure excellent qualities which, outnumbering the sands of the Ganges, are not independent of, severed from, or different from Suchness; that the soiled states of defilement which, outnumbering the sands of the Ganges, are not independent of, severed from, or different from Suchness; that the soiled states of defilement which, outnumbering the sands of the Ganges, merely exist in illusion; are, from the beginning, nonexistent; and from the beginningless beginning have never been united with the *tathAgatagarbha*. It has never happened that the *tathAgatagarbha* contained deluded states in its essence and that it induced itself to realize Suchness in order to extinguish forever its deluded states.

Hearing that it is explained in the *sUtra* that on the ground of the *tathAgatagarbha* there is *saMsAra* as well as the attainment of *nirvANa*, they, without understanding this, think that there is a beginning for sentient beings. Since they suppose a beginning, they suppose also that the *nirvANa* attained by the *tathAgata* has an end and that he will in turn become a sentient being. How is this to be corrected? The way to correct this error is to explain that the *tathAgatagarbha* has no beginning, and that therefore ignorance has no beginning. If anyone asserts that sentient beings came into existence outside this triple world, he holds the view given in the scriptures of the heretics. Again, the *tathAgatagarbha* does not have end; and the *nirvANa* attained by the Buddha–s, being one with it, likewise has no end.

The Biased Views Held by the Hinayanists: Because of their inferior capacity, the *tathAgata* preached to the Hinayanists only the doctrine of the nonexistence of *Atman* and did not preach his doctrines in their entirety; as a result, the Hinayanists have come to believe that the five components, the constituents of *saMsArika* existence, are real; being terrified at the thought of being subject to birth and death, they

erroneously attach themselves to *nirvANa*. How is this to be corrected? The way to correct this error is to make clear that the five components are unborn in their essential nature and, therefore, are imperishable – that what is made of the five components is, from the beginning, in *nirvANa*. Finally, in order to be completely free from erroneous attachments, one should know that both the defiled and the pure states are relative and have no particular marks of their own–being that can be discussed. Thus, all things from the beginning are neither matter nor mind, neither wisdom nor consciousness, neither being nor non–being; they are ultimately inexplicable.[253] And yet they are still spoken of. It should be understood that the *tathAgata*–s, applying their expedient means, make use of conventional speech in a provisional manner in order to guide people, so that they can be free from their deluded thoughts and can return to Suchness; for if anyone thinks of anything as real and absolute in its own right, he causes his mind to be trapped in *saMsAra* and consequently he cannot enter the state filled with true insight [i.e., enlightenment].

On Five Practices: There are five practices which enable a man to perfect his faith. They are the practices of (1) charity, (2) observance of precepts, (3) patience, (4) zeal, and (5) cessation of illusions and clear observation.

How should a man practice charity? If he sees anyone coming to him begging, he should give him the wealth and other things in his possession insofar as he is able; thus, while freeing himself from greed and avarice, he causes the beggar to be joyful. Or, if he sees one who is in hardship, in fear, or in grave danger, he should, according to his ability and understanding, explain it by the use of expedient means. In doing so, however, he should not expect any fame, or material gain, but he should think only of benefiting himself and others alike and of extending the merit that he gains from the charity toward the attainment of enlightenment.

How should he practice the observance of precepts? He is not to kill, to

253 This inexplicableness of *tathatA* is shared by *mAdhyamaka* as well as by KA.

steal, to commit adultery, to be double–tongued, to slander, to lie, or to utter exaggerated speech. He is to free himself from greed, jealousy, cheating, deceit, flattery, crookedness, anger, hatred, and perverse views. If he happens to be a monk or nun who has renounced family life, he should also, in order to cut off and suppress defilements, keep himself away from the hustle and bustle of the world and, always residing in solitude, should learn to be content with the least desire and should practice vigorous ascetic disciplines. He should be frightened and filled with awe by any slight fault and should feel shame and repent. He should not take lightly any of the *tathAgata*'s precepts.

How should he practice patience? He should be patient with the vexatious acts of others and should not harbor thoughts of vengeance, and he should also be patient in matters of gain or loss, honor or dishonor, praise or blame, suffering or joy, etc.

How should he practice zeal? He should not be sluggish in doing good, he should be firm in his resolution, and he should purge himself of cowardice. He should remember that from the far distant past he has been tormented in vain by all of the great sufferings of body and mind. Because of this he should diligently practice meritorious acts, benefiting himself and others, and liberate himself quickly from suffering. Even if a man practices faith, due to his evil *karma* derived from the grave sins of previous lives, he may be troubled by the 'evil Tempter' (Mara) and his demons, or entangled in all sorts of worldly affairs, or afflicted by the suffering of disease. There are a great many hindrances of this kind. He should, therefore, be courageous and zealous, and at the six four–hour intervals of the day and night should pay homage to the Buddhas, repent with sincere heart, beseech the Buddhas for their guidance, rejoice in the happiness of others, and direct all the merits to the attainment of enlightenment.

How should he practice cessation and clear observation? What is called "cessation" means to put a stop to all characteristics (*laxaNa*) of the world of sense objects and of the mind, because it means to follow the *samatA*

(tranquility) method of meditation. What is called "clear observation" means to perceive distinctly the characteristics of the causally conditioned phenomena (*saMsAra*), because it means to follow the *vipashyanA* (discerning) method of meditation. How should he follow these? He should step by step practice these two aspects and not separate one from the other, for only then will both be perfected. << The *tathatA* discourse selected for this Note ends here >>.

Compared to other *bauddha* Schools *tathatA* School tallies quite well with *aupaniShad* metaphysics and *shA.nkara* Vedanta. In India, it was eclipsed by other Mahayana Schools like *mAdhyamaka* and *yogAchAra,* which were more faithful to *pa.ncha-siddhAnta*. Its influence in the Buddhist circles outside India however, remained and even grew. The *ratnagotravibhAga* text [RGV][254] which expounded absolutist Mahayana Buddhism may be attributed to this School.

(B) *mAdhyamaka* [माध्यमक]: As the name suggests, *mAdhyamaka* is the philosophy of 'middle path' (*madhyama pratipAda*) – of Becoming rather than of Being or non-Being. Madhyama is the position between any opposing extremes. This philosophy is said to be the apex of Buddhism both in terms of its adherence to *pa.ncha-siddhAnta* and its depth and prestige among many *bauddha* Schools[255] which came into being during the period 300BC-200. It is customary to hold *nAgArjuna* (c.100-200) as its founder and the most important protagonist, although its founding principles were already established in the Buddhist annals. The three aspects of PS-interdependence viz conditioned causality, whole-part

254 RGV is a Sanskrit text of which Chinese and Tibetan translations were available beforehand. It has been researched by Jikido Taraski (ref Serie Orientale Roma, vol XXXIII, 1966) and others. Though RGV is normally attributed to *chittamAtra* (*yogAchAra*) School; it propounds *tathAgatagarbha* theory which is quite similar to *tathatA.* Its Tibetan title – Uttaratantra is suggestive of the claim that the RGV's teaching is the completion of *shUnyatA* teaching; it complements the *mAdhyamaka* and *yogachara*. Buddhism is said to have reached its final absolutist position in RGV.

255 There were realist Schools like *vaibhAShika* and *sautrAntika* whose followers were known as *sarvAstivAdin*-s. These two Schools are part of what is known as 'small vehicle' (*hInayAna*). Other important Schools include *viGYAnavAda* (a.k.a. *yogAchAra*), *mAdhyamaka,* and *tathatA* that belong to the 'big way' (*mahAyAna*).

relationship, and conceptual imputation were known to lead to emptiness [*shUnyatA*]. *nagArjuna* provided dialectical arguments to reaffirm this knowledge in the form of hypothesis.

nAgArjuna's principal treatise, *mUlamAdhyamakakArikA* [MMK] (Fundamental Discourse of the Middle Way), attracted many commentators: *buddhapAlita* (third century), *bhAvavaviveka* (fifth century), *chandrakIrti* (sixth century), and Tsongkhapa (fourteenth century in Tibet). MMK is the earliest extant philosophical treatises which attempts to give a scholastic exposition of the theory of 'emptiness' and 'non–substantiality'. In *bauddha* tradition Nagarjuna is associated with the *praGYa–pAramitA–sUtra*–s [= perfection of wisdom scriptures], the *mahAyana* scriptures in which hypotheses of emptiness and non–substantiality are extensively discussed. MMK and its commentaries are the fundamental literature of *mAdhyamaka*; as such the term MMK in this note denotes the summarized *mAdhyamaka* view.

MMK propounds that to exist dependently is, importantly, to be empty of essence. In MMK, this emptiness of essence is the final mode of existence of any phenomenon, its ultimate truth. For to have an essence is to exist independently, to have one's identity and to exist not in virtue of extrinsic relations, but simply in virtue of intrinsic properties. Because all phenomena are interdependent, all are empty in this sense. Just as the conventional truth about phenomena is made up by their interdependence, their ultimate truth is their emptiness. In one place (MMK 5: 4a,b), as a general example of this interdependence *nAgArjuna* argues that the spatial properties (and, by analogy, all properties) of an object cannot be essential. It would be absurd to suppose that the spatial location of an object could exist without the object itself – or, conversely, that there could be an object without location. Hence, location and object are interdependent.

It follows immediately that the emptiness of all phenomena that MMK defends is not nonexistence: to be empty of essence is not to be empty of

existence. Instead, to exist is to be empty. The emptiness of any phenomenon is dependent on the existence of that phenomenon. That is to say, Emptiness is itself dependent, and hence empty. This doctrine of (1) having a processual (empty) identity, and (2) absolute emptiness (*shUnyatA*) – the ultimate truth, is MMK's unique bi–polar view. The two truths are different from one another in that the ultimate is the object of enlightened knowledge and is liberating, while the conventional is apprehended by ordinary people through mundane cognitive processes. Nonetheless, they are in a deeper sense identical. To be empty of essence is simply to exist only conventionally. The conditions of conventional existence are interdependence and impermanence, which entail essencelessness. MMK hence strives to develop a middle path between a realism that takes real phenomena to be ultimately existent in virtue of being actual, and a nihilism that takes all phenomena to be nonexistent in virtue of being empty. Instead, MMK argues that reality and emptiness are coextensive, and that the only nominally coherent mode of existence is conventional existence.[256]

Central to MMK's view is the doctrine of the two realities – 'conventional reality' [*saMvRRiti satya* or *vyavahAra*] and 'ultimate reality' [*nirvRRiti satya* or *paramArtha*]. It is tempting to identify conventional reality with the phenomenal realm, and ultimate reality with the noumenal. The emptiness of emptiness however, means that ultimate reality is just as empty as conventional reality, and in a way, the two seemingly distinct realities are therefore 'essentially (!)' the same.[257] This non–dualism [*advaya,* Advaita] is taught in *mahAyAna* literature; for example:

''To say this is conventional and this is ultimate is dualistic. To realize that there is no difference between the conventional and the ultimate is to

256 This and the previous two paras are based on "Buddhist Philosophy – Essential Readings: Ch-2", OUP 2009.

257 Essence and sameness are anathema to any process philosophies and hence to *bauddha* doctrines as well. In everyday language however, we have to use these terms and accept the fact that identity and difference are co-extensive - They can be defined only in circular way in terms of each other leading to the consequent paradoxes.

enter the Dharma–door of non–duality,'' (*vimalakIrtI–sUtra*)[258] or, ''Form is empty; emptiness is form; form is not different from emptiness; emptiness is not different from form'' (*prajnA–pAramitA–hradaya*)[259].

MMK makes apparently contradictory statements such as: (1) space (and by implication other four *tanmAtra*–s) are neither an entity nor a non–entity (MMK 5:7); (2) objects are neither existent nor non–existent (MMK 5:8); (3) effect and cause are neither similar nor dissimilar (MMK 6:6) etc. These apparent contradictions are resolved if we reject the "law of excluded middle". MMK however, also makes 'assertions' that face the charge of contradiction from which it is difficult to wriggle out. For example, MMK's central theme (ultimate truth) is 'everything is empty' which itself becomes empty and devoid of final truth. This is a linguistic as well ontological paradox. That *nAgArjuna* is aware of this paradox is clear from MMK 22:11 where he says that 'emptiness' or 'non–emptiness' should not be taken as a positive assertion, but only as a 'nominal' truth – that is to say, the statement 'ultimately' can neither be true nor be false. Here, *nAgArjuna* knowingly loses the thrust of his main proposition. MMK's other ontological thesis – that of 'emptiness of emptiness' meets similar fate. Emptiness itself becomes a 'nominal' concept and not the 'ultimate' ontological truth. Thus, *nAgArjuna*'s argument is both vindicated and nominalized. He is vindicated at the *saMvRti* level but cannot 'close' the argument at the *paramArtha* level. This is where the 'open' (absolutist) position is forced onto *mAdhyamaka*. This is not the failure of *nAgArjuna.* He explores the boundaries of conventional reality and boldly faces the paradoxes in his attempt to reach the ultimate truth. This difficulty is faced by all non–dualist Schools including KA.[260]

---

258 This is a *mahAyAna-sUtra* which expounds the *mahAyAna* as opposed to *hInayAna* teachings. It is a polemical text; it portrays Buddhist Arahant saints as having incorrect understanding of the Buddhist teachings. The *sUtra* claims to focus on the explication of the meaning of non-duality.

259 A well-known *mahAyAna sUtra* that is popular among *mahayana* followers for its brevity and depth.

260 For example, KA deploys the concept of *mAyA* to explain the diversity of manifest world. There is a magic element in *mAyA* to resolve the contradictory demands made on its ontological status. Alternatively, *mAyA* is interpreted as 'multi-valued logic' (as against 'binary logic') or as a 'fuzzy logic' (as against 'crisp logic'). Here Advaita and *mAdhyamaka* have similar positions of *vyavahAra*.

The absolute pole of MMK's bipolar truth – *shUnyatA* without any essence or attributes, makes *mAdhyamaka* position convergent with *aupaniShad* position of '*neti neti*' *brahman*. Both *shUnya* and '*brahman*' are absolutist concepts and cannot be differentiated from each other – for differentiation needs attribution which is not possible for Absolutes. This paradox of equivalence between *mAdhyamaka* and Advaita is inherent in the logical-linguistic concepts of identity and difference. Identity (essence, constancy, independence) and difference (process, motion, dependence) can be defined only in terms of each other. One can only emphasize one aspect over the other without being able to break the circularity. Advaita emphasizes identity (*Atman=brahman*) and call everything else as *tuccha* (lower order) while *mAdhyamaka* emphasizes process (*pratItya-samutpAda*) and call identity as empty. Both agree that *jagat* or *saMsAra* is *mithyA* (indeterminate). So both are equivalent and still different; they start from orthogonal positions and lead to the same destination.

After *nAgArjuna*, *mAdhyamaka* split into two sub-Schools. The *prAsa.ngika* sub-School dialectically reduces to absurdity the opponent's position, but faces the same charge of nominalizing the ultimate truth as earlier faced by *nAgArjuna*. The *svAtantrika* sub-School founded by logician *bhAvaviveka* applies formal syllogism to counter opponents' arguments, but faces the charge of absolutism.

5.2.3 **Period of Recovery** (c.200-700): BS finalization was the starting phase of this period. In BS, the identity *Atman = brahman* is open to various interpretations.[261]

Up to the times of *sha.nkara*; many commentaries on *prasthAnatraya* along with few independent treaties were written by teachers such as: *upavarsha, bodhAyana, ta.nka (brahmAnandin), dravida, bhartRRi-prapa.ncha, shabarasvAmin, bhartRRimitra, shrIvatsA.nka, sundara-*

261 This lead to the formation of at least half a dozen Vedanta Schools during (c.1000-1500). Some Schools, such as *bhedAbheda* (identity cum difference) and illusionist Vedanta seem to be present during this period.

pANDya, brahmadatta, bhartRRihari, gauDapAda, govinda, and *maNDana.* Amongst these teachers *upavarsha* is said to have written the earliest commentary *sArIraka–mImAMsA–vRRiti* on BS, on which *sundarapANDya* wrote a *vArtika.* Another teacher *brahmAnandin* wrote *ChAndogya–vAkya* which was commented by *dravida*. The *vAkyapAdIya* [VKY] of *bhartRRihari*, though not directly related to *prasthAnatraya*, expounds concepts very similar to those of *sha.nkara*'s line of Advaita through his philosophy of language. Most of these works are not available today, their references however, are available in the extant literature.

Most of the positions established by *sha.nkara* later, were discussed during this period not only by *gauDapAda*, but also by other teachers. For example:

1. *brahman* is the ground of the Universe (by *upavarsha*);
2. *Atman* is (mediately) known by perception as it is the (mediate) object of I–notion (by *upavarsha*);
3. Means of acquiring–validating knowledge (by *upavarsha*);
4. Absolute Knowledge requires additional means (methods) such as superposition–negation (by *sundarapANDya*);
5. Relative knowledge is a process, while absolute Knowledge is a relation between the processes of superimposition and sublation (by *sundarapANDya*);
6. Creation is inexplicable (by *brahmAnandin*);
7. All worldly objects are unreal; they are mere appearances (by *brahmAnandin*);
8. Negation is an affirmation of positive reality and process of negation establishes Self–realization (by *dravida*);
9. Ignorance is the cause of finiteness and plurality of *jIva*–s (by *bhartRRiprapa.ncha*)
10. Doctrine of *mAyA* (by *brahmadatta*).

Among the extant works of this period following texts are important for their historical and philosophical perspective: (1) MK/GK of *gauDapAda,* (2) Some important *purANa*–s[262] such as *viShNu, vAyu, kUrma, nAradIya,* and *nArAyaNa* which deals with issues of philosophical purport mainly while discussing 'creation and dissolution'. Though *sha.nkara* did not quote from them, *vedAntin*–s like *rAmAnuja, madhva,* and *vallabha* quoted them in support of their view of their Vedanta philosophy. (3) *vAkyapAdIya* [VKY] of *bhartRRihari,* a linguistic work of considerable importance,[263] (4) *yogavAsiShTha* [YOV], a *paurANika* text that advanced a radical idealist monism.

Among all these works, Advaita tradition accords pioneering and authoritative status only to GK. It can be seen as a Vedanta discourse that shares the terminology and ideas of Buddhism. At least one Indian scholar (V. S. Bhattacharya) has suggested that GK could be a collaborative effort between Buddhist *yogAchAra* (*viGYAnavAda*) and *gauDa* School of Vedanta in the then newly established Nalanda university near Bodhagaya (c.400–500). The cultural ecosystem to carry out this project was in place for a considerable time. Classical *yoga* had shared ethical values of Buddhism long ago[264], MU had deprecated sacrifices by holding them utterly inadequate for the lofty goal of *moxa*, and BG had deprecated mindless ritualism of desire–ridden people. The golden age of Gupta empire[265] had

---

262 The core *purANa*-s must be much earlier. AV 11.7.24 mentions *purANa*-s along with the three other Veda. *shatapatha brAhmaNa* (11.5.6.8) and (13.4.3.13) refer to them. (ref Kak, ICPR 2000, pp. 1-24)

263 Also known as *trikANDI* having three books within. It is a 5th century treaties about the nature of language and its relation with Universe. The first book (*brahmakANDa*) deals with 'word' (*shabda*) which is proclaimed to be *brahman* as well as the principle means to attain it. The second book deals with semantics of the sentence, while the third book deals with philosophical issues including ontology of substance (*padArtha*) and strives to show that different doctrines elucidate different aspects of one and the same entity and tries to unite them all in his language-based philosophy. In this text *bhartRRihari* quotes from unnamed *Agamika* texts suggesting that this particular line of linguistic Advaita had earlier tradition parallel to *aupanishad* Advaita and *bauddha* Advaya Schools. (Ref (1) Online Indopedia; (2) Excerpts on advaitin.net blog prepared by Ananda Wood); (3) K. Raghavan Pillai, The Vakyapadiya, Critical Text of Cantos I and II , MLBD, 1971)

264 Megasthenes, the emissary of Syrian King Seleucus Nicator to India (c.300BC) had observed that austerities similar to *yama-niyama* were taught and respected in the Indian society and non-violence was highly valued.

265 During c.300-500 Gupta dynasty (Chandragupta-I, Samudragupta, Chandragupta-II, Kumargupta,

created the right environs to undertake the philosophical synthesis of Vedanta and Buddhism. Though *gauDapAda* took a major step towards such a synthesis, YOV made a parallel attempt to achieve the same through allegorical and nested stories while *yogAchAra* was leading to the same destination via different route.

Other than common cultural ecosystem there is metaphysical equivalence between *mahAyAna bauddha* Schools and *aupaniShad* non–dualism. Buddhism's *tathatA, mAdhyamika,* and *yogAchAra* Schools which teach the principles of *shUnyatA* and *tathAgatagarbha* are considered by many to be monistic Schools. Takasaki, the leading scholar of *tathAgatagarbha* line says:

"When Buddhism developed itself into *mahAyAna* Buddhism, it could not but take the appearance of Monism as a result of Absolutization of the Buddha, and approach the Upanishadic thinking. For explaining the possibility of anyone's acquiring the Buddhahood, the Monistic philosophy was used as the background. In this last point lies the significance of the *tathAgatagarbha* theory of this text (*ratna–gotravibhAga)*. This theory is in one sense an inevitable result of the development of *mahAyAna* Monism in its religious expression."

Similarly Obermiller, like his teacher Stcherbatsky considers:

"On the foundation of the *prajnA–pAramitA* he (*asa.nga)* has composed the *abhisamaya–alaMkAra*, giving up his extreme *yogAchAra* views and drawing near to the monistic conception of the *mAdhyamika*–s...Finally in the *uttarata.ntra* he may be considered to have attained the highest point of development in adopting a theory of purest, extreme monism... It

Skanda-gupta, and Budhagupta) controlled large part of Indian subcontinent with the support of friendly Wakatakas in the central India, matching the empires of Ashoka, Kanishka, and later day Mughals in size at their respective heights. Apart from its military spread, the Gupta empire was prosperous and well managed. The compilation of age-old epics like *mahAbhArata* and *rAmAyaNa*, and of *purANa*-s in the form as they exist today, were carried out during this period. Classical Sanskrit literature flourished with the stimulus of royal patronage. Famous poet Kalidas is said to be in the court of Chandragupta-II. There was considerable progress in astronomy and mathematics. Outstanding mathematician Aryabhata stayed sometime in *kusumpura* (near Pataliputra) during last decades of Gupta empire.

demonstrates the teaching of the Absolute as the unique undifferentiated principle, being the negation of the separate reality of the elements in their plurality, in accordance with the *prajnA-pAramitA* and *tathAgatagarbha sUtra*-s."

(A) *yogAchAra* [योगाचार]: It is a non-dualist *bauddha* School which analyzes mind and consciousness as the basis of its 'meditative (*yogika*) practices' (and hence the name). It is based on *sandhinirmochana sUtra* (c.100-200) and *la.nkAvatAra sUtra* (c.100-400). It is also known as *viGYAnavAda* (doctrine of Consciousness).

The *yogAchAra* School is said to be founded by *maitreya* (c.270-350) and evolved in four sub-Schools: (1) *chittamAtra*: of *asa.nga* (c.300-370); (2) *viGYaptimAtra*: of *vasubandhu* (c.310-380), *sthiramati* (c.500), *dharmapAla* (d.561); (3) *sautrAntika-yogAchAra*: of *dignAga* (c.480-540), *dharmakIrti* (c.600-665); and (4) *yogAchAra* of *buddha-bhUmi-upadesha* (c.650).

The *chittamAtra* sub-School conceives "storehouse consciousness" or *Alaya-viGYAna* [266] as the source of all our ideation. It conceives 'one only' (non-dual) Mind which is the same as the Dharma Body (*dharmakAya*) of the Buddha Himself. This absolute Consciousness sometimes was even called "Great Self" or "Pure Self" (*mahAtman*; shuddh*Atman*). This tendency which lead to the concept of *tathAgatagarbha*[267] is seen in such

---

266 *Alaya-viGYAna* is one of the central concepts of *yogAchAra*. Early Buddhism taught about existence of six-fold consciousness - five types of sensory perception and of mind (*manoviGYan*). The *yogAchAra* adds two more - *klistamanoviGYana*, or *manas*, that is the ego-centre of an empirical personality, and *Alaya-viGYAna* which is the source of empirical awareness. *Alaya-viGYAna* is above subject-object duality but it is momentary and non-substantial. Every sentient being has its "own" *Alaya-viGYAna* and hence, in classical *yogAchAra* there exist many *Alaya*-s. It is a receptacle and container of the so-called "seeds" (*bIja*), or elementary units of past experiences. These *bIja*-s project themselves as an illusionary world of subjects-objects dualism. All other seven types of awareness are but transformation (*pariNAma*) of *Alaya-viGYAna*. In the course of its *yogika* practice a *yogAcArin* must empty *Alaya-viGYAna* of its contents and put an end to the tendency of its external projections; thereby changing it into non-dual (*advaya*) wisdom (*GYAna*) of Enlightened mind.

267 *tathAgatagarbha* (*tathAgata*: Thus Coming One - one of the titles of Buddha; *garbha*: i) embryo, fetus; ii) womb, matrix) -- one of the most important terms of *mahAyAna*. It is: i) embryo, or sprout of the Buddha-nature in every living being, its "precious nature" (*ratna gotra*); ii) the name for the

works as *ratnagotravibhAga* (*uttara–tantra*) [RGV] and *sUtralankAra–shAstra* attributed to *maitreya–asa.nga* School by Tibetan tradition. RGV explains the statement "All sentient beings possess the *tathAgatagarbha*." in a 3–fold manner:

- The *dharmakAya* of the Buddha penetrates everywhere;
- The *tathAgata*, being *tathatA*, is the undifferentiated whole;
- There exists the *tathAgatagotra* in all living beings

The *kAyA, tathatA,* and *gotra* of *tathAgata* are termed as three *svabhAva*–s; RGV interprets *tathAgatagarbha* in terms of these *svabhAva*–s not as an empty entity but as a non–differentiable absolute entity.

Earlier theorization of *tathAgatagarbha* had found its most eloquent expression in the famous work "*shraddhotpAda shAstra*" attributed to *ashvaghoSha*. In *asa.nga*'s other known works ("*yogAchAra bhUmi shAstra*", "*mahAyAna saMgraha shAstra*" etc.) *asa.nga*'s position is not much different than that of his half–brother *vasubandhu*.

The *viGYaptimAtra* sub–School of *yogAchAra* presented by *vasubandhu* tries to avoid ontological arguments and keeps himself exclusively in the frame of phenomenology. *vasubabdhu* discusses the concept of "*alaya viGYAna*" and teaches about three levels of reality (*trisvabhAva*). He tells nothing about Absolute, or the 'One Only Mind' keeping away from discussion about the essence, or nature of consciousness examining only its phenomena (*laxaNa*). Nevertheless, *vasubabdhu*'s disciples *sthiramati* and *dharmapAla* transcended the limitations of the pure empiricism and proclaimed non existence of the world outside consciousness (this position was accepted by the Chinese Yogacharins Xuan zang and Kuaiji).

The *sautrAntika–yogAchAra* of *dignAga* (c.480–540) and *dharmakIrti* (c.7th

---

absolute reality of the One Mind (*ekachitta*) of Buddha identical to Buddha's Dharma-body (*dharmakAya*) and Suchness (*tathatA*).

As the One Mind *tathAgatagarbha* is a substratum of every being (every *dharma*), that is, *dharmatA*, or *dharma* (nature). It is endowed with innumerable good qualities such as eternity (*nityatva*), bliss (*sukha*), essence or Self (*Atman*) and purity (*shubha*). In the doctrine of *tathAgatagarbha, alaya-viGYAna* can be understood as defiled *garbha*. (ref. Kheper.net, a. 9/2009)

century) was called by this name because its followers together with the *sautrantika*–s held that sensations contained an element of the 'real' knowledge. Their epistemology suggests that only the fleeting sense data of episodic perceptions are real, without any implication of underlying self. The self is, for these thinkers, is a kind of 'notional whole' or abstraction which has no substantial reality. But this position did not prevent some later representatives of this sub–School (*praGYAkaragupta, ratnakIrti*) to be proponents of the extreme solipsist illusionism. Sometimes this School is treated more as a branch of *sautrAntika* than of *yogAchAra.*

buddhabhUmi yogAchAra[268] is based on *buddhabhUmi–upadesha* [BUP] (c.649), a compendium compiled in East Asian Japanese canon on *buddhabhUmi–sUtra.* It is better seen as a synopsis and scholastic exposition of important facets[269] of *yogAchAra* rather than a School. Like other traditions it conceives eight types of consciousness: (1–5) sensory perceptions, (6) cognition and thinking (*manoviGYAna*), (7) ego (*manas*), and (8) warehouse consciousness (*Alaya–viGYAna*). The last one is also known as "all–seeds consciousness" (*sarva–bIjaka–viGYAna*), "karmic maturation consciousness" (*vipAka–viGYAna*), and "foundational consciousness" (*mUla–viGYAna*), because it holds the contaminated and uncontaminated seeds, bringing them to karmic maturity and fruition. The aspirant of enlightenment, during the purification of mind, has to transform these eight consciousness into four cognitions (*GYAna*–s): Starting with the eighth, (1) the warehouse consciousness becomes the "great mirror cognition" (*mahA–darshana–GYAna*); (2) *manas* becomes "equalization cognition" (*samatA–GYAna*); (3) mental–consciousness becomes "attentive cognition" (*pratyavexanA–GYAna*); and (4) the five sensory consciousnesses become "accomplishing activity cognition" (*kRRityAnusthAna–GYAna*).

While the warehouse consciousness superimposes habitual tendencies into

268 "Buddhist Philosophy – Essential Reading" (Ed. William Edelglass & Jay L. Garfield; OUP 2009).
269 Such as perception of the enlightened person is discussed here more extensively than other texts.

perception, the “great mirror cognition” contains the images of all things, equally, without attachment. While *manas* views the world in terms of “me” and “others,” valuing “myself” above “them,” “equalization cognition” sees all as the same. Mental-consciousness is easily distracted, but “attentive cognition” remains effortlessly focused. The “accomplishing activity cognitions” perceive things just as they are. When all contaminations and obstructions have been removed from the consciousnesses and when the uncontaminated seeds reach fruition, the “four cognitions” replace the eight-consciousnesses; that is the enlightened perception.

BUP is important for following reasons:

1. It discusses *pramANa-samuchchaya*, and *AlaMbana-parIxA* of *diga.nga* and gives us insight as to how perception was conceived prior to c.600 in Indic traditions.
2. It offers theory of 'enlightened perception' not offered by any other text prior to BUP in specific details.
3. BUP tells us that all *yogAchAra* traditions offer a kind of 'correspondence theory'.
4. BUP argues that consciousness can make both itself and other objects known; that is, consciousness can be a cognitive object for itself.
5. It presents a unique theory partitioning consciousness into four components: (1) a content or image part (*nimitta-bhAga*); (2) a seeing part (*darshana-bhAga*); (3) a self-reflective part (*svasaMvitti-bhAga*); and (4) a being aware that one is aware of oneself part (*svasaMveda-saMveda-bhAga*). (The fourth part disappeared from the later traditions).
6. BUP probably is the earliest text that argues for *sAkAra* (imagistic) cognition during the state of enlightenment.

After arguing that consciousness can know itself, BUP turns to the four components theory and attempts to show how consciousness can know

itself without incurring an infinite regress. This particular theoretical aspect might have given stimulus to mind–control techniques which became prominent in *vajrayAna* traditions in the last phase of Buddhism in Indic regions, and some of which were also part of *yoga* traditions later adopted by Vedanta.

shAntaraxita (c.700–800) attempted to synthesize the *yogAchAra* and *mAdhyamaka* positions by holding *yogAchAra*'s autonomous view and approached *shUnyatA* by *prAsa.ngika* method.

In general, *yogAchAra* offered a rich framework of perceptional theories. In comparison, contemporaneous *vaidika* Schools lagged behind; they were preoccupied with the textual exegesis and made important contribution to the linguistic theories. It took couple of centuries before elements of perceptional theories appeared in *sha.nkara*'s US (8th century) and in *padmapAda*'s PP (early 9th century) bringing with them the novel concept of 'Witness–Consciousness (*sAxi–chetA*).

We then get two streams of absolutist traditions by the times of *gauDapAda.* Vedanta took the route of *prasthAnatraya* while Buddhism flowed through *mAdhyamaka, yogAchAra,* and *tathatA.* By the times of *sha.nkara* both the streams converged to the same limit–positions.[270]

(B) ***yoga–vAsiShTha***[271] says that only *GYAna–karma–samuchchaya*

270 For example in US 17.74, *sha.nkara* says – The Truthful man who has renounced everything unreal does not get bound again when he Knows that he is always the eternal Self devoid (*shUnya*) of everything like a sky (अहमेव सदात्मज्ञ: शून्यस्त्वन्यैर्यथाम्बरम् | इत्येवं सत्यसंधत्वादसद्धाता न बध्यते || (US 17.74). This position looks similar to that of *mAdhyamaka,* but in KA; *shUnya* (शून्य) or emptiness is not the essential characteristics of Self. Self is what remains as substratum after everything conceivable is negated. The *tathatA-tathAgatagarbha* theory of *yogAchaAra* however, holds position similar to KA.

271 YOV has six chapters (*prakaraNa*-s): *vairAgya* (dispassion), *mumuxu-vyavahAra* (behavior of the Seeker), *utpatti* (origin), *sthiti* (preservation), *upashama* (quiescence), *nirvANa* (absorption). YOV philosophy does not come in a systematic manner but needs to be constructed from allegorical stories. Ultimate Entity is acosmic, *neti neti* type – a pure cessation *shAnta*), indescribable and unmanifested (*anAkhyam*, *anabhivyaktam*), and pure extinction (*nirvANa-mAtra*). The universe as such never existed in the past, nor exists now, nor will exist hereafter; so there is no production and destruction in real sense (*ajAta vAda*) (YOV 3.10.29, 3.11.13, 3.61.31). Yet there is a world appearance and its explanation is called for. In the Ultimate Entity there is the first ripple (*spanda*) 'by pure chance' (*kAkatAliiya yogena*), like a self-reflecting thought of undefined objectivity. This gives rise to *chit* (consciousness) in which every thing else is reflected. From *chit* arises first objectivity of space (*AkAsha*), time (*kAla*), and seed (*bIja*) of ego (*ahaMtA*) and mind-energy

(Knowledge and Action together) can lead to the supreme goal of liberation (YOV 1.1.7). There is no power greater than right action. One should take resource to self-effort, 'grinding one's teeth'. One can and one should overcome fate [*daiva*] by present efforts. In fact, YOV calls fate as fictitious; the fate is nothing more than the results of one's past efforts. The (so called adverse) fate can be overcome by 'properly guided self-efforts' (*paurush*) (YOV 2.4-5). Austerity or penance is the self-inflicted pain – of what value is the charity performed with wealth earned by deceiving others – asks YOV. Religious observances (made with pride), add to one's vanity (YOV 3.5.6).

YOV describes seven states of *aGYAna*: (1) seed-state of wakefulness [*bIja-jAgRRit*], (2) wakefulness [*jAgRRit*], (3) great wakefulness [*mahAjAgRRit*], (4) wakeful dream [*jAgRRit svapna*], (5) dream [*svapna*], (6) dream wakefulness [*svapna jAgRRit*], and (7) 'deep sleep' [*sushuptakam*] (YOV 3.117.12). It also describes seven states in increasing order of *GYAna*: (1) 'spiritual longing' [*shubhechChA*], (2) enquiry [*vichAraNA*], (3) subtle thinking [*tanu-mAnasA*], (4) 'established in the path of truth' [*sattvApattiSh*], (5) 'freedom from bondage' [*saMsaktin-anAmikA*], (6) 'cessation of objectivity' [*padArthAbhAvanI*], (7) transcendental state [*turya*]. (YOV 3.118.50, 3.118.6). The last stage is the state of one who is Liberated while living here. Beyond this is the state of one who has transcended even the body (*turIyAtIta*). It is *neti neti* – beyond comprehension of empirical mind (YOV 3.119.21). Later, YOV (6.(1).126) maps these seven states and the beyond (*turIyAtIta*) onto seven *yoga* states where the 6th state (*turya*) is 'liberation while one is alive' and the 7th state is that of the 'disembodied liberated being'. In YOV, *turIya*

(*chitta, manas, chaitanya*). The appearance of world objects is explained as such: accumulation of mind-energy is called *ghana* which is the statical aspect of the dynamical energy (*spanda*) and its consequent action (*karma*). This *ghana-spanda-karma* triad leads the formation of *tanmAtra*-s in a 'recursively sequential' manner which in turn leads to the 5-subtle elements (*tanmAtra*-s). All these basic elements continued to act upon one another – as experiencer and experience – and the entire creation comes into being like ripples on the surface of the ocean by accident (*kAkatAliiya nyAya*) without any inherent motive and has no reality (YOV 3.12-13). (Ref (1) The Supreme Yoga by Sw. Shankarananda, Pub MLBD, 2003; (2) A History of Indian Philosophy-Ch 12/Vol 2, 1922).

state is a kind of 'deep sleep in wakefulness' (YOV 5.70.26). It is the 'cessation of all root desires' (*vAsanA xaya*), the dawning of 'right knowledge' (*tattva–GYAna*), and the 'destruction of *manas'* [*manonAsha*]. A later text *jIvana–mukti–viveka* ascribed to *vidyAraNya* (c.1350) adapts this view with a comment that appearance of passions and attachment cannot affect (the state of) *jIvanmukta,* just as the bit of a snake whose fangs have been drawn cannot do any harm.

YOV discusses *prANa* and its control extensively. In it, *prANa* or *vAyu* (main *prANa* with its auxiliaries – *apAna, vyAna, udAna, samAna*) is that entity which vibrates; it is a kind of energy. It is through its power that there is a movement of the eyes, the operation of the tactual senses, breathing through the nose, digestion of food, and power of speech. In a way, *prANa*–s are responsible for all the body functions including empirical cognition. YOV thinks that by controlling mind the *prANa*–s can be controlled and vise–versa. In fact *prANa* is nothing but the movement of mind (*chitta*). Operationally, *prANa* stands for exhalation (*rechaka*) and *apAna* for inhalation (*pUraka*); the gap between the two is called *kuMbhaka.* If we suspend the *rechaka* and *pUraka* (that is breathing)*, kuMbhaka* can have unbroken continuity with the help of 'stilled' mind. This 'stilled' mind is nothing but *samAdhi* and is usually seen as a very advanced stage in Self realization. In popular imagination, the breathing can be suspended indefinitely in certain kind of *samAdhi*. Further, control of *prANa* is supposed to give a better longevity in terms of life–span. It is significant that a venerable old crow who was enjoying an exceptionally long life gives the discourse on *prANa* to the sage *vAsiShTha*.

In the metaphysics of mainstream Advaita*,* objects have indeterminate existence independent of perception, a kind of *sRRiShTi–dRRiShTi vAda.* Most of the times YOV grants only perceptual existence to world objects, a kind of *dRRiShTi–sRRiShTi vAda,* though occasionally it says that the world is *mithyA* – neither real nor unreal, which is the standard Advaita position. At the absolute level however, both accepts *ajAta vAda.* YOV metaphysics

has parallels in: (1) contemporaneous GK propounding illusionistic Vedanta, (2) earlier *bauddha* text *lankAvatAra* propounding *viGYAna vAda,* (3) later Vedanta text *siddhAnta-muktAvalii* propounding *dRRiShTi-sRRiShTi vAda,* and (4) *shAnkar* Advaita, particularly that of US.

YOV shares the terminology of *spanda* with Trika (Kashmir Shaivism) and its variation 'Sphurti' appears later in Jnadeva's Amrutanubhava.

What GK and VKY did at the scholarly level; YOV did it at the popular (*paurANika*) level – that is Vedantization[272] of certain Buddhist ideas whose roots can be traced to UP and Veda. Buddhism's further assimilation into Hinduism happened in centuries that followed. The popular *bhakti* movement which originated in South (c.500-600) and was lead by 63 Shaiva saints (Nayanars) and 12 Vaishnava saints (Alwars) hastened this assimilation. Famous amongst these saints was Appar (c.600-700). He is said to have defeated many Buddhists and Jains in the learned discussions. Harsha's golden age[273] came to end by c.650 and with it came the inevitable decline of Buddhism in India. Harsha was the last major king who offered royal patronage to Buddhism, though Pala dynasty in east continued with their patronage till c.1050.

(C) Other Advaita Literature: Several scriptures are popular within Advaita tradition; their antiquity or authorship is not known though. Most of these scriptures were probably compiled-composed during c.200-1000, and might had been redacted even thereafter in a form in which we see them today.

Among these scriptures there are UP. A number of UP listed in '*muktikA Up.*' may belong to this period. Ref 7.3(2b) gives a translation of all the 108 listed UP, while ref 7.3 (2a) gives a subset of so called 30-minor UP

272 In case of YOV, 'Brahmanization' rather than 'Vedantization' may be a more appropriate term because YOV's affinity for *karma* is not shared by Vedanta.

273 Harsha, the King of Kanauj (c.606-647) established his empire almost as large as that of Gupta. The Sanskrit literature flourished in his times too. His biography was written by famous Sanskrit poet Bana. His ambitions in south however, were thwarted by Pulkeshin-II of Chalukya dynasty of Badami in Karnataka.

including 14–Vedanta UP viz : *muktikA* (SYV), *sarvasAra* (KYV), *nirAlaMba* (SYV), *maitreya* (SV*), kaivalya* (KYV), *amRRitabindu* (KYV), *Atmabodha* (RV), *skanda* (KYV), *pai.ngala* (SYV), *adhyAtma* (SYV), *subAla* (SYV), *tejobindu* (KYV), *brahma* (KYV), and *vajrasUchi* (SV). *sha.nkara* does not refer these UP in his commentaries; they were either not canonized by his times or were not referred by him because the principal canonized UP were more than adequate for his purpose.

There are few dozen *gItA*–s which are known to Advaita and other *Agamika* traditions. Some of these *gItA*–s appear as passages or chapters of *purANa*–s. For example, *bhramara, gopikA, shruti gItA*–s appear in SB; *brahma, sUta, gurU gItA*–s appear in *ska.nda purANa*; *vyAsa, Ishvara gItA*–s appear in *kUrma purANa*; *yama gItA* appears in *agni, nRRisiMha, viShNu purANa*–s. Similarly, YOV contains *brahma gItA*; *adhyAtma rAmAyaNa* contains *rAma gItA*; *gaNesha purANa* contains *gaNesha gItA* etc. As *purANa*–s were generally composed prior to *sha.nkara*, these works may predate him unless they are later day additions. Other than BG, there are four *gItA*–s[274] which are quite popular among *vedAntin*–s: (1) *aShTAavakra gItA*, (2) *avadhUta gItA,* (3) *uttara gItA,* and (4) *RRibhu gItA.*

There is a vast *Agamika–tAntrika* literature belonging to *vaiShNava, shaiva, shAkta,* and *bauddha* traditions and their respective *tantra* cults. The *pa.ncharAtra Agama* is the foundation of most of the *vaiShNava* sects; monist *shaiva–shAkta* tradition is typically represented by Trika *Agama* such as *mAlinivijaya*, *svachChanda, vigYAna–bhairava, mRRigendra* etc;

274 (1) *aShTAvakra saMhitA*: Tr. Sw. Nityaswarupananda, 1969, introduction by Satkari Mookharjee, 1940; Publ. by Advaita Ashrama Kolakata. It has 20 chapters and about 300 verses. This work is said to be quite popular in the Advaita tradition among monks of high order; (2) *avadhUta gItA*: Tr. Hari Prasad Shastri (London: Shanti Sadan, 1968). This Advaita work is popular in *avadhUta* (ascetic-mystic) sect of which *nAtha saMpradAya* is one form. In the traditional view, the *dattAtreya*, the first *avadhUta,* was the *guru* of sage *pata.njalii.* There are supporting UP like *tUriyAtIta* (SYV) and *avadhUta* (KYV) of Muktika List; (3) *uttara gItA*: English Tr. and Notes by B. K. Laheri, F.T.S. Publ. by Theosophical Publishing House, Madras. It is the discourse subsequent to BG. *gauDapAda* is said to have written a commentary on *uttara-gItA*. Interestingly, there is also an *aNu-gItA,* the essential purport of original BG as retold by *krishNa* to *arjuna* in MB; (4) *RRibhu gItA*: Tr. in English by Dr. H. Ramamoorthy and Master Nome, Publ. by Society of Abidance in Truth, 1994. This is the translation of sixth chapter of the Sanskrit work *shivarahasya*. There is also a short work Publ. by Ramanashrama, 1995.

and *bauddha-tantra* tradition is represented by *vajrAyana* texts. The s*hAkta* and *tantra* traditions are closely related to each other; the former is concerned with both transcendent and immanent aspects of energy (*shakti*) while the later concentrates on immanent energy and its material manifestation. The *shAkta-tantra* is typically represented by *tripura rahasya*[275] or *tripurs tantra*. According to Gopinath Kaviraj;[276] the *tantra* (*shAkta*) philosophy is not yet properly systematized, though its literature is quite old. These *shaiva-shAkta-tantra* philosophies, in whatever form they exist, are essentially monistic in nature and hence are equivalent to Advaita system. They are summarized in appendix (A), (B), (C) of the next section.

(D) HVC Outside India: The advent of HVC [Hindu-*vaidika* culture] outside India in this period is evident from various inscriptions found in South East Asia. The earliest such Sanskrit inscription has been recorded in Eastern Borneo (Indonesia) around 400AD. From these inscriptions and the records in Chinese and Buddhist annals it appears that this spread was achieved peacefully, without any military conquest, and hence is a unique phenomenon of historical importance. The modus-operandi of this spread is explained by (a) trade contacts, and (b) theory of legitimization.

The trade contacts acted as facilitators, providing a transmission belt for cultural influences. Early Indonesian inscriptions show that there was a considerable development of agriculture, craftsmanship, regional trade and social differentiation before the transmission of the Indic culture. However, indigenous tribal organization needed a kind of legitimization

275 The work was written by one *sumedha* of the *harita* family; hence it is also known as *haritAyana*. It is said to consist of three sections - *mahAtmya* (Eulogy), *GYAna* (Wisdom), *charyA* (Conduct); the last one is lost. The Eulogy contains the prelude and later treats mostly the manifestations of the Supreme Being as *durgA, kAlii, laxmii, lalitA, kumArii, sundarii* etc. and their exploits which are also found in some other *purANa*-s and *tantra*-s. Ref. (1) Tripura Rahasya, Trans. Sw. Ramanananda Saraswathi. (Shri Ramanasramam, 2006); (2) 'astrojyoti.com/tripurarahasya'; (3) *bahvRRicha* (RV), *tripura* (RV), and *tripura-tApini* (AV) of *muktikA* list.

276 Dr. Gopinath Kaviraj (1887-1976) was a Sanskrit scholar and philosopher. Kaviraj was the posthumous son of Vaikunthnath, a Bengali scholar of philosophy. He was born in Village Dhamrai, in the district of Dacca, now the capital of Bangladesh. His family name was Bagchi and Kaviraj was an honorific attached to him.

and expertise of centralized administration for its growth in terms of territorial power and stature. From the earliest inscriptions of Eastern Borneo and other places it is clear that the Brahmins from India went there for performing *vaidika* coronation of the kings, stayed there and participated in the administration. Over the period the successful Kings who had acquired the bounty of 'tributes' (tax) from the conquered rulers might have been involved in the temple construction activity which was observed during 800-1300AD. The early phase of this spread must be essentially similar to that which later took place in South and Central India in first millennium AD, and much earlier in Western Asia, in the second millennium BC.[277] In the later case, however; there is no record of constructions of temples or monuments (Ref 7.3(19)).

5.2.4 **Period of Establishment** (c.700-1000): This is the period of Advaita's eminence and growth initiated by *sha.nkara*'s epoch making commentaries (c.700-750)[278]. *sha.nkara* commented on BS, BG, and 10-UP and established link with the old tradition. At the same time he rejected or reoriented some of the traditional positions:

1. 'Identity-cum-difference' [*bhedAbheda*] between soul and *brahman*;
2. Liberation through performance of obligatory duties avoiding wishful and prohibited actions [*aikabhAvika*];
3. Liberation through the 'combination of Knowledge and Action' [*GYAna-karma samuchchaya*];

277 Though it is agreed that some South East Asian rulers, at a certain stage of their establishment, initiated and participated in the growth of *vaidika* cult; the direct contribution of missionary Brahmins in few cases is not ruled out. In the Chinese annals it is recorded that 'on divine inspiration' certain Brahmin called Kaundinya arrived at P'an-p'an, the people of the Funan appeared to him; the whole kingdom rose up with joy, went before him and chose him as a king! - Kaundinya had obviously stayed for sometime in P'an-p'an at the Isthumus of Siam, then under the control of Funan, and he was later invited by the notables of the court of Funan to ascend the throne at the time of political unrest. (ref 7.3(19): Ch-3: India's Impact in SE Asia).

278 This date was suggested by Nakamura (1950) and is more or less accepted by such scholars as Renou, Ingalls, Mayeda, Potter, and Hacker. Earlier, Bhandarkar (1882) had proposed c.680 as birth date of *sha.nkara*. However, both these dates are not universally accepted. An alternative and more widely known date (788-820) was suggested by K. B. Pathak (1882) which was held valid by Max Muller and Macdonell. K. K. Raja (1960) places *sha.nkara*'s work by close of 8th century.

4. Injunction to meditate for Knowledge [*dhyAna–niyoga*];
5. Knowledge through repeated affirmation [*prasa.nkhyAna*].

Contemporaneous to *sha.nkara*, *maNDana mishra* propounded and systematized doctrines of Advaita. He accepted the theory of *sphoTa* and tried to reconcile *shabdAdvaita* advocated by *bhartRRihari* and others with mainstream *brahmAdvaita*. He held that Ignorance, which obscures the true nature of *brahman*, has for its support (*Ashraya*) the individual souls. This standpoint was later adopted by *vAchaspati* who tried to harmonize *maNDana*'s views with those of *sha.nkara*. *maNDana* held that both rites and meditation are necessary for Liberation and that real Liberation is possible only after death of the body. Ironically, these positions were rejected by *sureshvara* with whom *maNDana* is traditionally identified.

sha.nkara distinguished *GYAna–mArga* from *karma–mArga.* The former is to be followed for *moxa* (Liberation) while the later is to be followed for *dharma* (duties), *kAma* (desires), and *artha* (means). He subordinated the rites and rituals and put them in their place. According to him, sacrificial rites may be useful means for attaining heavenly pleasures but the same are impediment in the path of *moxa* which is the highest goal of a man.

The material interest of the priests in sacrificial rituals was acknowledged right in the oldest of UP.[279] There was however, a socially equitable side to these rituals such as *dAna* (charity), *dayA* (compassion) (BU 5.2.1–3), and *yaGYa–shiShTha* (distribution of sacrificial remnant to the partakers) (BG 3.13). *sha.nkara*'s solution of subordinating *karma* to *GYAna* (Knowledge) was a via media which did not disrupt the social order and at the same time discouraged the excessive ritualism of *karmakANDa* without challenging its authority in the worldly affairs.

sha.nkara reinvented the terminology of *AbhAsa* (semblance of *brahma–chaitanya*), *adhyAsa* (super–imposition), and *avyAkRRita nAmarUpa* (unevolved–unseparated name and forms). He established the concept of

---

279 BU 3.9.21: On what does the sacrifice rest? - on *daxiNA* (remuneration of the priests).

Ignorance which was not directly propounded in GK. He equated Ignorance with superimposition. In BSBh, he used both *mAyA* and *avidyA* to propound illusionist Advaita. His absolutist interpretation of *Atman* = *brahman* and separation of *GYAna* from *karma* had profound implications for Vedanta tradition.

There are many non–commentarial Advaita texts; large number of them are ascribed to *sha.nkara* (or *sha.nkarAchArya*). Some of the ascriptions could relate to one or more heads of the Vedanta monasteries like *shRRi.ngerI* as they are sometimes referred to by the honorific title of *sha.nkarAchArya*.[280] Amongst such works *advaitAnubhUti*, *aparoxAnubhUti, AtmaGYAnopadesha, Atmabodha, AtmAnAtmaviveka, bAlabodha, daxiNA–mUrti stotra* (its commentary *mAnasollAsa* is attributed to *sureshvara*), *dashashlokI, shatashlokI, yatipa.nchaka, pa.nchIkaraNa* (its commentary is attributed to *sureshvara*), *mAyApa.nchaka, mAyAvivaraNa, paramArtha–sAra, sarvasiddhAntasa.ngraha, saundaryalaharI, tattvabodha, vAkya–sudhA* [*dRRik–dRRishya–viveka*], *laghuvAkyavRRitti, vivekachUDAmaNi* etc. are respected in Vedanta tradition.

The issue of "locus of Ignorance" gave rise to *bhAmati* and *vivaraNa* traditions. Ignorance became an all–in–one concept capable of assuming both ontological and epistemological purport due to its indeterminate reality grade. It subsumed the role of *avyAkRRita nAmarUpa* which was propounded by *sha.nkara* as the indeterminate material cause of the universe. Ignorance was split into primary component (*mUlAvidyA*), as the material cause of the universe and secondary components (*tUlAvidyA*) as its individuated emergent derivative. The *mUlAvidyA* was also referred to as *prakRRiti–mUlaprakRRiti, mAyA–AdimAyA–mUlamAyA, shakti–Adishakti* etc. *sha.nkara*'s teachings were furthered by two of his direct disciples –

280 *sha.nkara*'s followers-commentators, in their colophons, called him as *bhagavat, bhagavatpAda,* or *bhagavat-pUjyapAda* as the author of BSBh. This fact, and the content and style of BSBh can be used as a yard-stick to identify *sha.nkara*'s other works. Thus, *sha.nkara* is identified by his authorship of BSBh.

sureshvara[281] and *padmapAda,*[282] and later by *vimuktAtman,*[283] *vAchaspati, prakAshAtman,* and *sarvaGYAtman*[284] all of whom defended and expounded Advaita and in the process reoriented the concepts of *avidyA* and *mAyA*.

By c.1000 all the distinct features of post–*sha.nkara* Advaita that we see today were established.

(**A**) **Kashmir Shaivism**: In this period an alternative Indic monism called Kashmir Shavism a.k.a. *pratyabhiGYA* [प्रत्यभिज्ञा] or Trika [त्रिक] System,[285] was established in Kashmir. Most of the *shaiva–shAkta* traditions have *Agamika–tAntrika* base and Trika is no exception to it. Further, it can claim inheritance to similar ancient cults that might have existed in Indus (*Sindhu*) valley regions of which Kashmir was a part. Along side Advaita Vedanta, Trika offers a broader and synchretic representation of Indic theosophies by combining *shaiva, shAkta,* and *tantra* traditions.

Trika is a triad (3–way division) of literature (*shAstra*) into (1) *Agama*, (2)

281 *sureshvara* refutes the *mImAMsA* doctrine that Knowledge can be realized by mere performance of *nitya karma* and by avoidance of *kAmya* and *niShiddha karma* (*aikabhAvika vAda*). *sureshvara* is seen by many as the proponent of the most authentic line of *sha.nkara.* He however, differs from *sha.nkara*'s preferred view, that *sa.nnyAsa* is enjoined by *shruti* and that only *brAhmaNa*-s can take *sa.nnyAsa* (BUBh 1.4.15, 3.5.1). *sureshvara* says: *sa.nnyAsa* is open to all *dvija*-s (BUBh (vol-1) 1.4.1642) and though *sa.nnyAsa* is an aid to Knowledge; it is not enjoined by *shruti* (BUBhV (vol-1) 2.4.6-7). BGBh and BSBh leave scope for plurality of opinions.

282 He was the first known *vedAntin* who explicitly propounded Ignorance as a causal power. He presented the theory of perception which had its basis in *sha.nkara*'s US and which was later expounded by *prakAshAtman* in PPV and still later by *dharmarAjAdhvarIndra* in VP.

283 He wrote IS which is known for subject-object analysis and its theory of cognitive error (*khyAti*). It holds the view that Consciousness [*saMvid*] is self-revealing and that It is both the locus and object of Ignorance. IS considers Ignorance to be indeterminate and equates it with *mAyA*. IS acknowledges four grades of reality while discussing 'cessation of Ignorance' [*avidyA-nivRRitti*] and formulates *avidyA-nivRRitti* to be of fifth kind. Later in the last chapter however, IS admits *avidyA-nivRRitti* to be as indeterminable as Ignorance itself.

284 He wrote *sa.nxepa sharIraka* [SS], which along with US and NS forms basic triad of non-commentarial work of Advaita. He differentiates between the *adhiShThAna* (Self as the final substratum and the locus of Ignorance) and *AdhAra* (auxiliary support and object of super-imposition) in the empirical cognitive process. SS uses exegetical method of *jahadajahallaxaNA* to interpret *tattvamasi* by using three-fold transfer (*lAxaNika vRRitti*).

285 Ref (1) Kashmiri Shaivism, Pub by Kashmir Newsnetwork, 2002; (2) “The Yoga of Kashmir Shaivism” by Sw. Shankarananda, Pub. MLBD, 2003; (3a) *shiva sUtra*-s; (3b) *pratyabhiGYA-Rdayam,* (3c) *spanda-kArikA*: all the three translated and commented by Jaideva Singh 1979-86. The original Sanskrit Texts are available in 'Kashmir Series of Texts and Studies' [KSTS] which was published (1911-1947-1960) by the Research Department of Kashmir State.

spanda, and (3) *pratyabhiGYA*.[286] The *Agama* literature[287] correspond to: (a) *tantra* traditions called *kula* and *krama* (c.300 or earlier), and (b) later *shaiva* traditions of *spanda* and *pratyabhiGYA*. The later two traditions are based on *shiva–sUtra*–s, the most important part of Trika *Agama*–s which are said to be revealed to *vasugupta* (c.800). The older *tantra Agama*–s are *mAlini*, *vijaya*, *svacchanda*, and *viGYAna–bhairava* on which meditation methods of Trika are based.

A *kula* means a family or a spiritual group. The *kula* tradition is known to aim for Self–realization through *pa.nchamakAra* (five m's) – *madya* (wine), *mA.ns* (meat), *mIna* (fish), *mudrA* (parched grain), and *maithuna* (sexual union)[288]. It sought spiritual experience through *kuNDalini yoga*. The word *krama* means stages and gradation; this School believed that Self–realization comes in stages. They spoke of 12 Kalis (goddesses) that governed each moment of our experience and the *shaktichakra*, the concentric layers of pulsating energies (*shakti*–s)[289].

---

286 In addition to *Agama-spanda-pratyabhiGYA* there are other triads such as: (1) *pati-pashu-pAsha*, (2) *para* (acosmic)-*apara* (cosmic)-*parApara* (composite acosmic-cosmic), (3) *shiva-shakti-aNu*, (4) *shiva-shakti-jIva*, (5) *shiva-jIva-sAdhana,* (6) *shAMbhavopAya-shAktOpAya-ANavOpAya.*

287 The *Agama*-s are sectarian theological treatises and practical manuals of divine worship. The *Agama*-s include the *tantra*-s (techniques), *mantra*-s (revealed words) and *yantra*-s (conception of respiratory system). These are treatises explaining the external worship of God, in idols, temples etc. All the *Agama*-s are concerned with (i) *GYAna* or Knowledge, (ii) *yoga* or concentration, (iii) *kriyA* or esoteric ritual and (iv) *charyA* or exoteric worship. They also give details about metaphysics and cosmology, liberation, devotion, meditation, philosophy of *mantra*-s, mystic diagrams, charms and spells, temple-building, image-making, domestic observances, social rules, public festivals, etc. The *Agama*-s do not derive their authority from the Veda and in that sense are said to be sectarian, though they could be universal in purport. *Agama*-s are not antagonistic to Veda and are considered as *vaidika* in spirit and character. That is the reason why they are regarded as authoritative for the particular sect.

The *Agama*-s are broadly divided into three sectors: the *vaiShNava*, the *shaiva* and the *shAkta* representing three main sects of Hinduism. The *vaiShNava Agama*-s or *pa.ncharAtra Agama*-s glorify God as *viShNu*. The *shaiva Agama*-s glorify God as *shiva* and have given rise to an important school of philosophy known as *shaiva-siddhAnta*, which prevails in South India. The *shAkta Agama*-s glorify God as the Mother of the Universe, under the names of Devi. (Ref www edition (1999) of "All About Hinduism" by Sw. Shivananda).

288 BU 6.4.3, CU 5.8.1 etc. sublimate sexual union within a sacrificial metaphor. Vedanta tradition preferred asexual *nitya-karma* and *yama-niyama* for *chitta-shuddhi*, in the path of Self-realization.

289 These *shakti*-s from inner to outer layers are: (1) *vAmeshvarI*: Creator of the universe, (2) *khecharI*: subject or *puruSha,* (3) *gocharI*: mind power, (4) *dikcharI*: perception, (5) *bhUcharI*: governing externals.

The basic idea underlying the *spanda–shAstra*, founded by *bhatta kallata* (c.850) is that *shiva*'s *spanda* (pulsating energy) out of its own nature manifests on the back–ground of its own pure self, into the whole universe comprising the thirty–six *tattva*–s (elements or categories of reality) from the earth up to *parama shiva*. According to this doctrine, the world is a play of pulsating energy or vibration and is not an illusion or the result of error in perception (*avidyA*) as the *vedAntin* supposes. The *spanda* is that vibrant power of consciousness which infuses life into the physical senses.

The *pratyabhiGYA* School commenced by *somAnanda* (c.900) and formulated by *utpaladeva* (c.950) in his *pratyabhiGYA kArikA*, is a philosophical system of the *shaiva* theology. The *ta.ntraloka* (12–books) written by *abhinavagupta* (c.1000), includes the content of all the three branches of Trika (*Agama, spanda, pratyabhiGYA*). It is composed in verse, and forms a kind of encyclopedia of the Trika. *abhinava* also wrote on other *Agamika* sources such as (1) *ta.ntrasAra*, (2) *mAlinivijaya tantra,* (3) *viGYAnabhairava tantra*, (4) *svachChanda tantra,* (5) *pratyabhiGYA–vimarshinI*, (6) *pratyabhiGYAvivRRiti–vimarshinI*; and synthesized all four traditions (*kula, krama*, *spanda,* and *pratyabhiGYA*) into an integrated *pratyabhiGYA* School. His disciple *xemarAja* (c.1050) wrote the important texts viz *spanda nirNaya, pratyabhiGYAhradayam,* and *shivasUtra vimarshinI.* According to Dr. Kaw and Pt. Madhusudana Kaul, *pratyabhiGYA* is the philosophy proper of Trika, while other two *shAastra*–s (*Agama* and *spanda*) are more of a theology. *pratyabhiGYA* system was succinctly outlined in *sarvadarshana sa.ngraha* (c.1350).

Trika includes following doctrines: (1) five activities of *shiva*: creation, preservation, destruction, concealing, revealing; (2) three categories: *pati* (God)*, pashu* (soul)*, pAsha* (bond); (3) three bonds: *karma* (action), *mAyA* (limitation)*, ANava* (material); (4) five–fold powers: *chitshakti* (Self–awareness), *Anandashakti* (Bliss, independence), *IchChAshakti* (sovereign will), *GYAnashakti* (omniscience) and *kriyAshakti* (omnipotence); (5) thirty–six elements (*tattva*–s): the twenty–five elements of *sA.nkhya*–

Vedanta, six 'reducing powers' of (and including) *mAyA*, and five absolute (infinite) powers of *parama–shiva*;[290] (6) the need for the *satguru* and initiation; (7) the power of *mantra*; (8) four *pAda*–s (sections): *charyA* (routines), *kriyA* (methods), *yoga* (mind control), *GYAna* (knowledge); (9) "*jIva = shiva*" is the main identity of Trika.

In Trika, *paramashiva* or *parAsaMvit* – the ultimate Reality, is the changeless principle of all changing experience. The *paramashiva* abounds in bliss and consciousness and is endowed with sovereignty of will, omniscience and omnipotence. He is both immanent [*vishvamaya*] and transcendent [*vishvottIrNa*]. Time, cause and space do not limit him. The creative power of the Lord is two–fold, comprising '*prakAsha*' and '*vimarsha*', viz. power of manifestation and power of perception or concretization, functioning respectively as Universal Consciousness (Psychical Power) and Universal Energy (Physical Power or Objective Reality), technically called '*shiva*' and '*shakti*' respectively. The former, i.e.Universal Consciousness assumes three forms: Power of Remembrance [*smRRiti–shakti*], Power of Knowledge [*GYAna–shakti*] and Power of Differentiation [*Apohana–shakti*]. The latter. i.e. Universal Energy functions

---

290 Trika holds that there is only one substance in the universe; each of the 36 *tattva*-s (elements) is nothing but the one Consciousness vibrating at particular frequencies and behaving in specific ways. Trika lists five transcendental (acosmic, *apara*), six quasi-transcendental (cosmic-acosmic, *para-apara*), and twenty-five physical (cosmic, *para*) elements in this list. Transcendental and quasi-transcendental elements are listed along with physical elements because Trika considers all of them to be the manifestation of '*parama shiva*' (analog: *brahman* of KA). The five transcendental elements are: (1) *shiva* (*chit shakti*, Sentience, Intelligence), (2) *shakti* (*Ananda shakti*, Bliss, Peace), (3) *sadAshiva* (*ichChA shakti*, Sovereignty, Supremacy, Independence), (4) *Ishvara* (*GYAna shakti*, omniscience), (5) *shuddha-vidyA* (*kriyA shakti*, omnipotence). The six quasi-transcendental elements are *mAyA* which is a separating and limiting (reducing) entity with her five 'reducing powers' (*ka.nchuka*-s) viz. *kalA, vidyA, rAga, kAla, niyati*. They reduce *shiva-shakti* to *saMsArI jIva* (a bonded soul or subject) and *prakRRiti* (the objective world): *kalA* reduces omnipotence to limited ability, *vidyA* reduces omniscience to limited knowledge, *rAga* reduces sovereignty to desire (bondage), *kAla* reduces the eternity to time, and *niyati* reduces omnipresence to space and causality. These quasi-transcendental elements (*mAyA* and her *ka.nchuka*-s) are numbered (6-11) in the list.

Other 25 physical elements are the same as conceived by *sA.nkhya*-Vedanta. So, two principal elements – *puruSha* and *prakRRiti*; three elements of *antaHkaraNa* (cognition, intellect, ego); five *GYAnendriya*-s (hearing, touch, seeing, tasting, smelling); five *karmendriya*-s (speaking, grasping, locomotion, excretion, procreation); five *tanmAtra*-s (sound, touch, form, taste, smell); and five *mahAbhUta*-s (ether, air, fire, water, earth) are respectively numbered (12-36).

as Power of Action (*kriyA– shakti*) of the Lord. This is governed by three universal laws of Nature – the law of Division (*bhedAbheda*), the law of Perception (*mana–tat–phala meya*), and the law of Causation (*kAraNa–kArya*). The Transcendental Lord (*vishvottIrNa*) thus concretizes or materializes Himself into this created world (becomes *vishvamaya*, the cosmos) by evolving thirty–six '*tattva*–s' or primary realities from the One Objective Reality, the primordial natural force principle or Prima Materia of all things.

The whole creation of the 'bonded soul' [*pashu*] and the World is thus explained as the manifestation of *shiva* [*pati*] through His dynamic aspect called *shakti*, and its impulse called *spanda.* He performs through his *shakti* the five actions of creation, preservation, destruction, revealing and concealing'. *pashu* (a living thing) being the fragment of the inter–related whole is no other than *shiva* [*pati*] Himself, but is in a state of limitation and self–forgetfulness due to bondage [*pAsha*]. Recognition [*pratyabhiGYA*] of the state of divinity [*shiva*–hood] by breaking this bondage [*pAsha*] leads to Liberation [*moxa*]. The *pashu* has taken on three impurities [*mala*–s] which are responsible for obscuring the divine within him. Trika sees them as related to three limiting *ka.nchuka*–s (*kalA, vidyA, rAga*).[291] The limitations imposed by them (i.e. of karma, knowledge, desire) can be lessened or eliminated by three methods: of right action (*ANavopAya*), of contemplation (*shAktopAya*), and of Self realization (*shAMbhavopAya*). These methods act respectively on the physical body (*sthUla sharIra*), the subtle body (*sUxma sharIra*), and the causal body (*kAraNa sharIra*). They are roughly analogous to *niShkAma karma*, *shravaNa–manana–nididhyAsa*, and *dhyAna–dhAraNA–samAdhi* of *yoga*–Vedanta. When these three impurities get dissolved, the spiritual aspirant realizes the divine within.

Trika texts and meditation methods are available to all aspirants

291 The limitations imposed by *kAla* (time) and *niyati* (inevitability of space, time, and causality) are not treated as impurities due to their near transcendental nature. These notional limitations are permanently removed only when the liberated soul is disembodied (*videhamukta*).

irrespective of class, gender, caste or race. Trika's eclectic approach is best illustrated by following meditation approaches recommended by *viGYAna–bhairava* text towards Self–realization (*dhAraNA* 73, 74, 75, 51):

> *dhAraNA* 73: Having observed a desire that has sprung up, the aspirant should put an end to it immediately. It will be absorbed in that very place in which it arose. (*yoga* approach).
>
> *dhAraNA* 74: When desire or knowledge (or activity) has not arisen in me, then what am I in that condition? In verity, I am (in that condition) that Reality Itself (i.e. Consciousness–bliss). (Therefore the aspirant should always contemplate 'I am Consciousness–bliss'). Thus, he will be absorbed in that Reality and will become identified with it. (Vedanta approach).
>
> *dhAraNA* 75: When a desire appears, the aspirant should, with the mind withdrawn from all objects (of desire, knowledge, action etc.) fix the mind on it (desire, knowledge, action etc.) as the very Self, then he will have the realization of the essential Reality. (*tantra* approach).
>
> *dhAraNA* 51: Wherever the mind finds satisfaction, let it be concentrated on that. In every such case the true nature of the highest bliss will shine forth. (Trika approach of *anupAya*).

This last *anupAya* approach is further elaborated by *abhinavgupta*, the author of *ta.ntraloka*:

"There is no need here for spiritual progress or of contemplation, neither of discourses nor discussion, neither of meditation nor of concentration, nor recitation of *mantra,* no practicing anything. What is then, tell me, the supreme Reality which is absolutely certain? Listen: neither reject nor accept (anything), share joyfully in everything, being as you are".

Trika's revival in the late 20th century has received attention from both scholars and aspirants alike due its eclectic approach and its intellectually satisfying *pratyabhiGYA* philosophy.

(B) Trika and Vedanta: The comparison between the metaphysics of Advaita–Vedanta and Trika can be summarized as follows:

(1) In Vedanta, *sat* (*brahman*, Being) is Knowledge and Infinity. In Trika, *sat* (*parAsaMvit* or *parama–shiva*) is Knowledge, Action and Infinity. Thus, in addition to *chit* (Knowledge), and *anantatva–Ananda* (Bliss); Trika is endowed with infinite power for action – sovereignty (of will), omniscience (of knowledge), and omnipotence (of energy);[292]

(2) Since *sat* in Trika is endowed with both *jnAtRRitva* (knower–ship) and *kartRRitva* (doer–ship); It is also responsible for the accrual of merit and demerit, or vice and virtue, arising due to Its activity. In Vedanta, *brahman* is free from all these liabilities.

(3) In Vedanta, *mAyA*'s reality and belongingness to *brahman* is indeterminate; while in Trika, *mAyA* is the real aspect of *paramashiva* which 'reduces' infinite *shiva* to finite one (*jIva*) on Its own volition. *mayA* and other *ka.nchuka*–s map infinite transcendentals into the finite world; hence they may be seen as semi–transcendentals or acosmic–cosmic principles.

(4) In Vedanta, *mAyA* projects as well as conceals the Reality (of *brahman*) from the *jIva* (soul). Reality is Realized by the soul (Self Realization) after *chitta–shuddhi* (mind –purification) which happens by 'chance' (Divine Grace). In Trika, all these functions are in the domain of *shiva–shakti.* Thus, a) origination–emanation (*utpatti–sRRiShTi*), b) maintenance or sustenance (*sthiti*), c) withdrawal (*saMhAra*), d) concealment of Reality (*vilaya*), and e) grace (*anugraha*) are all functions of *chit–shakti*.

(5) The universe in Vedanta, is *mithyA* (undefinable). Manifestation is only *nAmarUpa* which is not real; in Trika it is real – It is *shivarUpa* or the divine manifestation. Universe is an *AbhAsa*; it is an external projections of the

---

292 The *vimarsha* (Will, potency) aspect of *brahman* is indicated in CU 6.2.1-3: सदैव सौम्य इदमग्र आसीदेकमेवाद्वितीयम्... तदैक्षत बहुस्याम प्रजयेत इति - “At first there was only '*sat',* one only w/o a second... He gazed and bethought to Himself, 'may I be many, may I procreate!”. But instead of developing it on Trika line, Vedanta relegated it to the lower order (Jaideva Singh on *pratyabhiGYAhradayam*, 1982).

ideation of *parAsaMvit*, like a reflection in a mirror. Though the mirror–images appear to be separate from each other and from the mirror; they are not different from the mirror. Similarly, the manifold world of objects is the variegated complex of images which are not different from *parAsaMvit.* Here the images, mirror, and the viewer (free–will), everything is within *parama–shiva* w/o any external agency or materials (which any way do not exist). Like a *yogin*; He creates image of external reality within himself according to his own will. Here the similarity with later day *ekajIva–dRRiShTi–sRRiShTi–vAda,* the origins of which however, are in the earliest UP, can be noticed.

(6) In Trika, *shiva* or self–illumination (*prakAsha*) is the static (changeless) aspect while *shakti* (*vimarsha* or *spanda*) is the kinetic (changing) aspect of *sat* or *parama–shiva*. According to *abhinavagupta,* Vibration (*spanda*) is a somewhat (*ki.nchit*) of a movement. Here immovable appears 'as if moving'. The immovable appears as if it has variety of manifestation.[293] The *spanda* (movement in Consciousness) has no distinction of space and time (*deshakAla–avisheShinI*).[294] Nothing really appears or disappears; only the *spandashakti* of *paramashiva,* which though free of succession, appears differently as if arising and subsiding. This vibration or pulsation of *shakti* creates (*utpatti* or *unmeSha*), maintains (*sthiti*), and dissolves (*pralaya* or *nimeSha*) the Universe. Although, *parama–shiva* is changeless and motionless (*nistara.nga*), He tends towards manifestation through *spanda*. The *spanda* simultaneously operates every where, and so is the cosmic multiplicity.[295] Whatever manifests in the cosmos is a direct product of the vibration of the *shakti*. In Vedanta, the vibration aspect is mentioned though not elaborated as in Trika. GK holds that world appearance is due to the vibration of *prANa* (ref GK 1.6) or *chitta* (GK 4.72) or *viGYAna* (GK 4.51). *shabda–brahman* (Mai 6.22) which is a synonym for *prakRRiti* or *mAyA* implies the concept of vibration as the origin of the world. In BU 3.7.1

---

293 *Ishvara-pratyabhiGYA-vimarshinI* by *abhinavagupta* 1.5.14
294 *Ishvara-pratyabhiGYA-kArikA* [IPK] of *utpala*, 1.5.14
295 *Spanda pradIpikA* by *utpala vaiShNava*, p. 84

brahman is conceptualized as *sUtrAtman* where the Universe is the vibration of the single string (*sUtra*) the Self of which is *brahman*. BS traces the manifestation (*vyakta*) of the unmanifest (*avyakta* or *mAyA*) to the origination of *prANa* (BS 1.1.23) and its subsequent vibrations (*kaMpana*) (BS 1.1.39).[296]

(7) It is possible to demonstrate equivalence of Vedanta and Trika. In Vedanta, acosmic (*nirguNa*) *brahman* is the substratum of cosmic (*saguNa*) *brahman*. In Trika, cosmic (*saguNa*) and acosmic (*nirguNa*) are the two aspects of the same *paramshiva* making It a panenthestic principle. In Vedanta, *mAyA* takes the role of *shakti* as well as of *ka.nchuka*-s with an indeterminate relationship with *brahman*; in Trika *shakti* is firmly identified with *shiva* and delegates the role of delimiting (reducing) agency to *mAyA.* The Vedanta can be interpreted in panentheistic terms; on the other hand *AbhAsa vAda* of Trika has an illusory aspect; *spanda* occurs in platonic space and not in real space-time.[297]

All in all, the metaphysical difference between Vedanta and Trika is reconcilable, both being 'absolutely' monistic philosophies. However, they differ in their meditation methods. Here, Vedanta deploys classical *yoga* or *smArta karma*, while Trika falls back on *tantra Agama*-s. Trika is much more open and colorful due to its *tantra* base, while Vedanta is sedate and canonical.

(C) Tripura *tantra* [त्रिपुर तंत्र] :[298] In *shAkta tantra*, the *shakti* is variously named as *tripurA, sundarI, lalitA, shodaShI, shrI vidyA, kAmeshvarI, kAli, durgA* etc. Tripura is one line of *shAkta tantra* which has extensive literature. It is called Tripura, because it has three operative modes viz.

---

296 Ref “The Vibrating Universe” by N. C. Panda, Pub. MLBD 1999.

297 Dr. K. C. Pandey ('*abhinavagupta*': Publ. Choukhanba Series, 1935), points out the similarities between the verses of *daxiNAmUrti* [DM] and those of *utpala*'s *pratyabhiGYAkArikA.* He also points out that the concept of ultimate Reality and important terms used in DM and in *saundaryalaharI,* the two famous *stotra*-s (eulogies) attributed to *sha.nkara,* are the same as those in the *praryabhiGYA*.

298 Ref www.shivashakti.com/philtan.htm; article by Gopinath Kaviraj, access 20.10.2009.

brahma (Creation), *vaishNavI* (Sustenance) and *raudri* (Withdrawl). The extant book is in the form of a discourse delivered by *haritAyana* to *nArada*. The discourse claims to be the reproduction of the teachings of *dattAtreya* to *parashurAma,* based on personal realization and reason.

The appearance of world–objects is known as *bAhyAvabhAsa*, because such appearance implies the manifestation of what may be described as empty space which is (apparently) other than the Self. The world is thus a partial appearance of Self which subsumes all the world–objects. Since *chaitanya* is all–embracing and can have nothing outside it – for if there were any such thing it would not shine out and would therefore be non–existent – what is popularly called the 'external' is indeed only a reflection on *chaitanya* as on a mirror. When the universe comes into being it does so as only an image within the unique Self. The universe as such is varied but underlying it is the pure and simple unity of *chaitanya* revealing itself to the eye of diligent search (*anusandhAna*). The manifestation of the universe, due to the Free Will (*svAtantrya*) of the Absolute, is thus a process of *AbhAsa*, – and for the initiation of this process nothing beyond the play of the Will is needed. The material and efficient causes, supposed to be necessary for every product, are held unnecessary.

The peculiar metaphysical position of the *tantra* consists in this theory of *AbhAsa*. It counter–posits itself against the *vivartavAda* of Vedanta. The world is not originally a false appearance due to Error. It is real in the same way as an image is real, but it has no existence apart from the medium in which it is manifested. Its existence is only the existence of the medium. According to Vedanta, the world appears as such due to Ignorance and in the last analysis it is resolved into *mAya* which is not identical with Brahman and is material; but to a *tAnrika* the world is real and is expression of the *chit shakti* or Free Will of the Lord and is really spiritual in essence like the Lord Himself. In the last resort it turns back into the *chit shakti* which is never withdrawn, for the Will (*svAta.ntrya*) remains, even after the world has disappeared. The Vedanta system has to fall back on

the doctrine of *vivarta*, because it denies in a sense *svAta.ntrya* to Pure *chaitanya*. The first stadium of creation is thus an *AbhAsa*. The second stage which represents the subsequent condition shows how the *chit shakti*, already appearing (*AbhAsamAna*) in the Pure *chaitanya*, further progresses; *mAya* emerges on the scene now and the *vivarta* is the logical outcome. The third stage marks how *mAya* becomes productive. This is the *pariNAma* or Evolution which gets on till the *bhUta*–s spring into manifestation. The fourth stage which represents creation out of the *bhuta*–s is known as *AraMbha* or physico–chemical process of genesis. From the supreme stand–point of *tantra*, however, the entire Creation is an *AbhAsa*.

The system teaches that the Supreme Reality is of the nature of Pure self–luminous Intelligence, which is unaffected by the limitations of time, space and causality. It has absolute freedom (*pUrNa svAta.ntrya*) inasmuch as its Power or Will (*sa.nkalpa*) is unrestricted. This Power is really identical with the essence of *chaitanya* and remains either involved in it or expresses itself as its inalienable property. In the technical terms, it is known as *vimarsha* or *kRRipA*, and is an eternal attribute of *chaitanya*. The freedom referred to above implies that essentially the Consciousness is free from *vikalpa*–s and is basically distinct from matter. The *chaitanya* is free, as it does not depend on anything else for its own revelation of matter.

The Power exists in a two–fold condition. What is generally known as creation or dissolution is in reality consequent on the manifestation of this Power or on its abeyance. It always functions, but its function is sometimes (e.g. during the creative period) expressed as the manifestation of the Universe till now absorbed in and identified with the Essence of Reality and at other times expressed as self–manifestation alone.

The Supreme Reality of the *Agama*–s would thus seem to differ in a sense from the *brahman* of Vedanta. Though both are essentially of the nature of Intelligence there is a fundamental distinction between the two. The Absolute of the *tantra* is endowed with Power which is held to be identical

with Itself and by virtue of which It is described as the Free Agent (*svatantra–kartA*). Freedom to act forms the essence of *chaitanya*. In other words, according to the *tAntrika* viewpoint, *shiva* and *shakti* are aspects of one and the same Reality. But in the School of Advaita–Vedanta, *brahman*, which as in this *tantra* is described as of the nature of Pure Consciousness, is no better than an actionless Locus (*adhikaraNa*), on which the Power, which is attached to It mysteriously and is neither identical with nor distinct from It, plays. It is conceived as a passive background in relation to the active power operating on It. The *shakti*, called *mAyA* in the Vedanta School, is not thus of the nature of *brahman* but is of indeterminate (*anirvachanIya*) material, though it is held to be, of course mysteriously, subservient to it. But as conceived in the *tantra, shakti* or Pure Freedom is absolutely non–material. The term *chit shakti* used to denote this power implies its spiritual essence.

What in the *tantra*–s is known as *vAhyAbhAsa* or the manifestation of a non–ego (*anahaMbhAva*) within the Pure Ego (*shuddhAtma*) but appearing as external to it is the Radical Nescience (*mUlAvidyA*) of Vedanta. This non–ego is the so called *avyakta* (Unmanifest) or *jaDa shakti* (Matter). But the Freedom or the Spiritual Power (*chit shakti*) of the Lord, as described in the *tantra*–s, is beyond the Nescience referred to above, and to this Power the Advaita Vedanta seems to be a stranger according to Dr. Kaviraj.[299]

In as much as the *avidyA* itself or the Material Power is a product of the Spiritual Power which is the ultimate source of all existence; there is no discrepancy in the statement, often found in *tAntrika* Literature, that this Power has three distinct states of its existence:

(1) During the universal dissolution when the Self is free from all *vikalpa*–s the *shakti* exists as pure *chit shakti* or *chit prakRRiti;* (2) When the *vikalpa*–s are on the point of merging – when though there is no *vikalpa* as

299 In Vedanta, *Ishvara* wields this power of will and knowledge (omnipotence and omniscience). *sha.nkara* refutes *sA.nkhya* because *pradhAna* or *prkRRiti* are insentient and incapable of 'Intelligent Design' (BSBh 2.2.1-6). However, on Absolute basis *Ishvara* is *mithyA*; Creation only 'appears' to be intelligently designed.

such there is yet a tendency in the direction of *vikalpa* – the *shakti* is called *mAyA shakti* or *jaDa prakRRiti;* (3) But when the *vikalpa*–s are fully developed and materiality becomes dense the *shakti* appears as *avidyA.*

It has already been observed that the appearance of the universe follows upon the self–expression of the Divine Power and the Cosmic End follows from the withdrawal of the self–same Power. After the period of Cosmic Night is over the Will of the Lord, in co–operation with the mature *adRRiShTa* of *jIva*–s (*karma–phala*), manifests only partially, as it were, the Essence of the Self, whereby the Self is revealed as 'limited'.

The appearance of limitation is thus the emergence of not–self, known as *avidyA* or *jaDa shakti*, called also by the name of Void (*shUnya*), or *prakRRiti* or Absolute Negation or Darkness (*tamaH*) or *AkAsha*. This is the first stage in the order of creation and represents the first limitation imposed on the Limitless. The erroneous belief, generated through the Freedom of the Lord – the Self – that the Ego is partial (*ekadeshika*) and not full and universal (*pUrNa*) is responsible for the appearance of this Something which being a portion of the Self is yet outside of it and free from self–consciousness and is described as not–self or by any other name as shown above. Thus the Supreme Reality splits itself spontaneously, as it were, into two sections – one appearing as the subject and the other as the object. The object as thus making its appearance is the Unmanifest (*avyakta*) Nature from which the entire Creation emanates and which is perceived by the subject as distinct from itself.

It has been observed that *chaitanya* is of the nature of self–luminous Light (*sphurataH prakAsha*), which may shine on itself (*svAtmA*), in which case it is known as *ahaMtA*, or I–ness may rest on the Non–ego (*anAtmA*) and express itself as *IdaMtA* (This–ness). The essence of *chaitanya* consists in the fact that the light (*prakAsha*) is always confined to itself. This universal Ego or 'I' stands, behind all dualism. The Supreme Ego is universal, as there is nothing to limit (*parichCheda*) or to differentiate (*vyAvRRitti*) it, and the entire visible universe exists in identity with it. But this

characteristic by its very nature is absent from Matter (*jaDa*), which is not self–manifest. Just as light and heat co–exist in fire, in the same way universal *ahaMtA* and Freedom or *shakti* co–exist in *chaitanya*. This freedom is *mAyA* which though essentially identical with *chaitanya* (*chidekarUpa*) brings out varieties of an infinite kind, but in bringing out this variety it does not in the least swerve from the Essence. The appearance of the Universe in Pure *chaitanya* is the action of *avidyA*, which has three distinct stages:

Stage–1: This is the germinal state (*bIjAvasthA*), when the material power, which is still in its earliest phase of manifestation, is pure. Matter does not assert itself at this stage and consequently there is no differentiation in experience. In other words, it does not yet appear as distinct from *chaitanya*, though potentially it exists. This stage is represented by the five pure *tattva*–s (transcendental principles), viz., *shiva, shakti, sadAshiva, shuddha vidyA* and *Ishvara*.

- The *avidyA*, which has been described above as being the *chaitanya* in its limited appearance as an object external to the subject is called *shiva*. In pure *chaitanya*, owing to the play of Its own Will, an infinite number of limited aspects (*spAMsha*) arises. These are mutually distinct. From this point of view to every limited aspect of *chit* there is a corresponding object external to it (*bAhyAbhAsa*), but to the Unlimited *chit* or Pure Self (*parAshiva*) there is no externalities. The universal (*sAmAnya*) common to all the pure and limited *chit* aspects referred to above is called *shiva tattva*. This *tattva* is thus a *sAmAnya* holding within it all the *visheSha*–s, but *parAshiva* or Pure Self is transcendental and above both *sAmAnya* and *visheSha*. Hence *shiva tattva* may be more properly described as Pure *chaitanya* in its general but conditioned form, free from all *vikalpa*–s and is to be distinguished from the Absolute proper.
- The appearance of *shiva* (*parichChinna nirvikalpachit*) as *ahaM* is called *shakti*. Although this self–presentative character (*ahaM*–

bhAsana) is in the essence of *chit*, so that there can be in fact no differentiation between *shiva* and *shakti* as such, the *chit* is nevertheless known as *shiva* insofar as it is free from all differentiators (*visheSha*–s), and as *shakti* by virtue of its characteristic self–awareness (*ahaMbhAsana*).

- When the self–presentation (*ahaMbhAsana*) is no longer confined to the Self but is extended to the not–self or 'object external to the Self' (*mahAshUnya*), it is known as *sadAshiva*. This state marks the identification of Self with the not–self in the form "*ahameva idaM*" and indicates predominance of spirit over matter.
- But when matter prevails and the consciousness assumes the form "*idaM ahaM*" the state is technically called *Ishvara*.
- The term *shuddha vidyA* is reserved for the state which represents an equality in the presentation of the subjective and objective elements in consciousness.

Stage–2: This stage in the evolution of *avidyA*, described as *a.nkurAvasthA*, represents a further development of difference or materiality, when the subtle products of matter and spirit make their appearance. In this mixed condition both spirit and matter are equally predominant and the seven mixed (*mishra*) *tattva*–s, viz, *mAyA*, *kalA*, *vidyA*, *rAga*, *kAla, niyati,* and *puruSha* reveal themselves.

- The confirmation of difference due to the Free Will of the Supreme, which characterizes the second stage, has the effect of reversing the normal relation between spirit and matter. Thus while in the first stage described above Spirit or *chit shakti* dominates matter or *jada shakti* which exists in a rudimentary state, merged in spirit or Self, the second stage shows the preponderance of matter over spirit. Consciousness loses its supremacy and becomes a quality inherent in the material subject. All this is due to the emergence and development of *bheda–sa.nkalpa* in *chaitanya*. This material subject –

which is matter prevailing over spirit and related to it as a substance to its quality – is called *mAya*.

- The five aspects of Maya are the five so–called *ka.nchuka*–s which are the five eternal *shakti*–s of *parAshiva* in a limited form. The obscuring power of *mAya* acts is a veil as it were upon the Omnipotence, Omniscience, Self–contentment, Eternity and Freedom of the Supreme Self and thus acting is known as *kalA, vidyA, rAga, kAla* and *niyati* respectively.
- The Pure Self as obscured by *mAyA* and its fivefold activities appears as *puruSha* with its limitations of action, knowledge, contentment, eternity and freedom.

Stage–3: This is the grossest stage in the evolution of *avidyA,* which is represented by the dense products of the mixed *tattva*–s, where matter is overwhelmingly strong. This stands for the group of the twenty four *tattva*–s, from the Primary *prakRRiti* down to *pRRithvi*, constituting the material order. These elements are more or less common to *sA.nkhya*, Vedanta, and *pratyabhiGYA* systems (ibid); their interpretation in the scheme of their evolution may differ, particularly in respect of mind elements.

- *prakRRiti*, with which the lower creation begins, is indeed the assemblage (*samaShTi*) of the *vAsanA*–s of all persons with various and beginningless *karman*: it may be fitly described as the body of the *karman saMskAra*–s of the *jIva*–s, considered as inhering in *chit shakti* or Self. This *karma vAsanA* or *prakRRiti* is threefold according as the experience which is the moral outcome of this *vAsanA* is pleasant or painful or of the nature of a comatose condition in which neither pleasure nor pain is felt.
- The *vAsanA*–s exist in a twofold condition, as *avyakta* when they lie unmanifest in dreamless sleep or as *chitta* when they manifest themselves in dreams and wakeful states. In the dreamless state there

can be no experience of pleasure and pain, because the mature *karman*–s having been worked off through experience the others which are not yet ripe are not ready for fruition. It is a fact that *karman*–s, when they are matured by time, cause the *GYAna shakti* of the Conscious Self to move outwards and have contact with the objective world. In a state of sleep such movement is naturally absent. But the process of time during which the sleep continues acts on the *karman*–s and matures some of them, so that the *GYAna shakti* is allowed to come in touch with the external objects or with their semblances and sleep is over. The *shakti* as thus qualified by the body of *karma*–*vAsanA*–s leading to contact with the objects and consequent enjoyment (*bhoga*) is known as *chitta*.

- The *chitta* differs according to the difference of *puruSha* but it is one with *prakRRiti* in dreamless sleep. Thus the *chitta* may be viewed as *puruSha* or as *prakRRiti* according as the conscious (*chitti*) or unconscious (*avyakta*) element prevails in it. It is not therefore a distinct category, but falls either under *puruSha* or under *prakRRiti*.

The equivalence between *shaiva* and *shAkta*–*tantra* philosophies can be easily established. They emphasize different aspects of the same principle. In a way, both of them philosophically represent the *shaiva*–*shAkta* compositae.

(D) The Advaita–Vedanta Monasteries:[300] It is traditionally believed

300 This can be viewed as consolidation of Hinduism on the background of the great Islamic conquests of Byzantines (c.636), Iraq (c.637), Persia (c.651), Spain (c.711), and Sindh (c.715) - the last one in the ancient heartland of *vaidika* civilization. Arabs captured not only Sindh but also a part of Punjab, and by c.725 had extended their sway to Kathiawar, Gujarat, and part of southern Rajasthan. They were defeated and pushed back by Chalukyas and Rashtrakutas from Western India; by Gurjar Pratihars from Northern India, and by Lalitaditya of Kashmir in Punjab. This wave of invasion then receded from Sindh, but such waves were to come again stronger after c.1000 under Turko-Mongols to sweep India and to profoundly change its political and social map. During that period, the investment made in this spiritual infrastructure stood in good stead. For example, the Vijayanagar empire rose against the invasion and resisted Islamic influence in South India. It drew its inspiration and sustenance from the readily available cultural and ideological base with the active support of *shRRi.ngerI* monastery. Similar base was available to Ganga-Gajapatis in Orissa (*purI*) in the East. (N.B. Excepting this foot-note; appendix (D) is based on Internet resources).

that *sha.nkara* founded four monasteries (*maTha*–s) in India at: (1) *shRRi.ngerI* in South (*shRRi.ngerI maTha*), (2) *purI* in East (*govardhana maTha*), (3) *dvArakA* in West (*shAradA maTha*), (4) *badarInAtha* in North (*jyotirmaTha* or *joshi maTha*). These four *maTha*–s are known in the tradition as the *AmnAya maThas*. *sha.nkara* is said to have assigned one of the four Veda to each of these *maTha*–s: RV to *purI*, YV to *shRRingerI*, SV to *dvArakA*, and AV to *badarI*.

Along with *maTha*–s *sha.nkara* is also credited with organizing *dashanAmI saMpradAya* of *vedAntin sa.nnyAsI*–s. The *dashanAmI* order is so called because of the ten (*dasha*) name (*nAma*) suffixes which these *sa.nnyAsI*–s adopt. These names are – (1) *bhAratI,* (2) *sarasvatI,* (3) *sAgara,* (4) *tIrtha,* (5) *purI,* (6) *Ashrama,* (7) *giri,* (8) *parvata,* (9) *araNya* and (10) *vana*. These names are supposed to be distributed and affiliated among the four *maTha*–s: *purI, bhAratI* and *sarasvatI* with *shRRi.ngerI maTha*; *tIrtha* and *Ashrama* with *shAradA maTha*; *sAgara*, *parvata* and *giri* with *jyotirmaTha*, and *vana* and *araNya* with *govardhana maTha;* though in practice no rigid monastery based titles are followed.

Many notable post–*sha.nkara* authors, including *sureshvara, GYAnaghana, GYAnottama, Anandagiri, bhAratI tIrtha, vidyAraNya* and others, can be found among the heads of these *maTha*–s. However, in general, *dashanAmI* affiliation to *maTha*–s is nominal at best. These *sa.nnyAsI*–s do not have to be ordained at one of the *maTha*–s. They are supposed to be peripatetic (*parivrAjaka* – monks who constantly keep traveling), with no fixed home, except for the period of *chAturmAsya* in the rainy season, when they stay put at one place. The heads of the *maTha*–s are also supposed to travel around the country for the better part of the year.

In later period (probably, post c.1200) in northern India, the *dashanAmI*–s are organized into number of *akhADA*–s: *jUnA, nira.njanI, mahAnirvANI, aTala, AvAhan, Ananda* and *agni*. Except for the *agni akhADA* which is is for *brahmachArI* initiates, the membership of all other *akhADA*–s is made up of *dashanAmI* monks. These *akhADA*–s have leaders known as *mahA*–

maNDaleshvara–s, who are usually elected during a *kuMbha melA*[301]. The *kuMbha mela* also offers an opportunity for *akhADA*–s to initiate large numbers of new *sa.nnyAsI*–s. Though *dashanAmI*–s may have only a nominal affiliation with their *maTha*–s, most maintain a closer relationship with their *akhADA*–s. All *dashanAmI* monks belong to the tradition of *ekadaNDI sa.nnyAsa*.[302] They carry a staff consisting of a single wooden stick, symbolizing the essential identity of *brahman* and *Atman*.

The major following of the teachers of the Advaita tradition has been mostly among the *smArta*–s, who integrate the domestic *vaidika* rituals with devotional aspects of Hinduism. The *smArta*–s offer traditional worship to *shiva* [शिव], *viShNu* [विष्णु], *shakti* [शक्ति], *gaNeSa* [गणेश] and *sUrya* [सूर्य], as aspects of *saguNa brahman*. Sometimes *skanda* [स्कन्द] is added, particularly in the south India, as the sixth important deity.

(E) *bhakti* Movement[303] of this period in South, which was lead by Nayanars and Alwars, and which was out side the pale of *brAhmaNa* orthodoxy, was no less important in retaining the so called lower substrata of Hinduism within its fold. The early *bhakti* mystics rejected ritual sacrifices in which lower classes could not afford to participate. They also rejected or played down cast system. The writings of famous saints Appar, Sambandar, and Manikavasagar (c.600–900) were compiled as 'Holy Scriptures' (Tirumurai) and are called Tamil Veda. The 12th Book Periya

---

301 The *purNa kuMbha melA* (gathering) is held every 12-yrs at one of the four places in rotational manner: (1) Prayag (Allahabad) at the G-Y confluence, (2) Haridwar on Ganga, (3) Ujjaina on river Kshipra, (4) Nashik on river Godavari; while, the *ardha kuMbha melA* is celebrated every 6-yrs at Haridwar and Prayag. After every 12 *purNa-kuMbha* (144-yrs) *mahA-kuMbha* is held at Prayag. The story goes: In the 12-years fight of gods and demons over the pitcher (*kuMbha*) of elixir, Lord *viShNu* flew away with the pitcher when the drops of elixir fell at aforementioned places.

302 There is also *tridaNDI sa.nnyAsa* which is more popular among *vaiShNava*-s. In it, as the name suggests, the renunciate carries three staff as a symbol of his 3-fold devotion to the Lord through body, mind, and speech.

303 SU and BG are the oldest non-sectarian *bhakti* scriptures; however, it is the Vedanta School of *vishiShThAdvaita* of *rAmAnuja* (1056-1137), which gave the systemic philosophical base to the *vaiShNava bhakti* movement for the first time. It is based on Veda, BG, BS, *pa.ncharAtra Agama*, *vishNu-purANa,* and Tamil writings of Alwars. Ramanuja's *shrI bhAShya* (on BS), *gItA-bhAShya*, (on BG), and *vedAnta-saMgraha* (resume on Vedanta) are the de facto foundation of *vishiShTha-advaita.* Ramanuja and his followers vigorously contested KA doctrines through polemics in which they were joined by later *vaiShNava* Schools which added SB (*shrImad bhAgavata*) to their canon.

Puranam was added later (c.1100–1150) by the poet Shekkilar at the behest of Chola king Kulottunga–1.

Temple Cities like Chidambaram (Nataraj – *shiva*), Madurai (Minakshi – *shakti*), Tirupati (Venkateshwara – *viShNu*), Shrirangam (Ranganatha – *viShNu*) in the South; Pandharpur (Vithu – *viShNu*), Kolhapur (Ambabai – *shakti*) in the West, and Puri (Jagannath – *viShNu*) in the East emerged in this period. Their respective cults and their Vedantization by relating them to *shiva, viShNu,* and *shakti* and through them to cosmic (monotheistic) deity and its creative power (*Adi shakti* or *Adi mAyA*) are interesting case studies. The Sanskrit literature associated with respective deity, most of it in the form of eulogies – *mahAtmya*–s and *stuti–s*, was an important instrument of Vedantization; while, the concept of 'pilgrimage' [*yAtrA*] that link local, regional, and national level 'holy places' [*tIrtha*] was a vital part of *bhakti* tradition.

Temple Cities Outside India: Magnificent temple cities as Agkor (Kambodia c.889–1300), Borobudur (Java c.800–850), and Pagan (Burma c.1044–1287) came up even out side Indic regions. They could not reach the same level of Sanskritization and Vedantization as they could in India, still they symbolized the spread of *vaidika* and Buddhist–Jain culture out side India, particularly in Southeast Asia.

(F) The Advent of Sufism[304]: The origin and initial development of this

304 The word Sufi is said to be derivative of the word suf (wool); and Sufi were so called because of their coarse garments which were seen as the decorum and badge of piety. In general, Ṣufis have looked upon themselves as Muslims who take seriously God's call to perceive his presence in the world and the self. They generally stress inwardness over outwardness, contemplation over action, spiritual development over legalism, and cultivation of the soul over social interaction. Theologically, Ṣufis speak of God's mercy, gentleness, and beauty more than of the wrath, severity, and majesty that play defining roles in both 'jurisprudence' [fiqh] and 'apologetic theology' [kalam]. Sufism has been associated with specific institutions and individuals as well as with an enormously rich literature, not least poetry.

As a Qur'anic name for the phenomenon that often came to be called Sufism, some authors have chosen the term 'ihsan', "doing what is beautiful," a quality about which the Qur'an says a good deal, particularly that God loves those who possess it. In the famous ḥadith of Gabriel, the Prophet describes 'ihsan' as the innermost dimension of Islam, after islam ("submission" or correct activity) and 'iman' ("faith" or correct understanding). Ihsan is a deepened understanding and perception that, in the words of this hadith, allows you "to worship God as if you see him." This means that Ṣufis strive to be aware of God's presence in both the world and themselves and to act

phenomenon took shape out side Indian subcontinent, but it has many parallels in the Vedanta tradition. It played an important role in the Indian subcontinent, particularly post–1000AD. The evolution of the Sufi theosophy can be summarized thus:

Since the earliest times sufis had absolute faith in God [tawakkul] like any other faithful Muslim. Rabe'ah al– Adawiyah (d.801), a woman from Basra, first formulated the Sufi ideal of unconditional devotion to God, without hope for paradise and without fear of hell. This trend of 'divine love' and the 'absolute trust in God' became two main themes of Sufism in the decades after Rabe'ah Basri. Direct communion with the 'divine reality' [haqiqat] has been an aspiration of every Sufi. This necessitated the evolution of a meditation methodology [murqaba] or spiritual itinerary [tariqah] designed to help the Sufi reach his goal. The Egyptian Sufi Abul Fayz Zun Nun (d.859) is believed to have been the first to map out the Sufi itinerary consisting of 'stages or stations' [maqamat] and states [ahwal]. The ahwal are said to be gifts from God while the maqamat are acquired. Because of their fleeting nature, the ahwal, though gift from God, are no guarantee for the attainment of the Sufi goal. Maqamat are of greater value and the seeker is required to traverse them in a progressive order fulfilling the obligations of one station before proceeding to the next.

Before setting out on the long and arduous 'spiritual journey' [Suluk] the Sufi traveler, called salik, (also, murid, talib, or khadim denoting disciple, student, or servitor) is required to place himself under the care of a spiritual guide [Shaykh, Pir, or Murshid].

---

appropriately. Historically, Islam became manifest through the shari'ah and jurisprudence, whereas iman became institutionalized through 'kalam' and other forms of doctrinal teachings. In the same way, ihsan revealed its presence mainly through Sufi teachings and practices.

N.B. In general, the information about Sufism is this Note is based on following sources unless stated otherwise: (1) Oxford Islamic Studies Online; access 6.9.2009: Sufism. By: William C. Chittick, John O. Voll, Kazuo Ohtsuka, J. E. A. Johansen, Mohammad Talib; Source: The Oxford Encyclopedia of the Islamic World; (2) "Sufism in the Indian Subcontinent" by Sayyid Athar Abbas Rizvi (c.1921-1994), from www-sunnirazvi-org-sufism-india-subcontinent, access: 9.9.2009, Source: "History of Sufism volume I&II" by S. A. Rizvi; (3) IGNOU course material Unit-15 (Sufism) and Unit 30 (Socio-religious Sufi Movement).

Observation of all religious prescriptions was the first constituent of this schedule, followed the by 'Remembrance of God' [zikr]. Regarded by the Sufis as the nuclear tool of their methodology, zikr began as simple recitation of the Qur'an. By the turn of the eighth century AD, however, zikr had developed into an elaborate congregational ritual consisting of diverse religious formulas and litanies. A simpler formula was the invocation of the word Allah. The Qur'an and the Prophet also ordained zikr for the faithful. According to Sufis, The Prophet equated zikr with the polish of the heart. Sufi sees zikr as the cleanser of the heart and the primary medium of reaching God.

A popular form of zikr, which exercised a powerful influence on Sufis of all hues from the ninth century onwards, is 'sama''. Literally meaning 'audition' or 'listening', 'sama' was a kind of concert characterized by the playing of musical instruments and chanting of poems. The verve and vigor of the singers often matched the passion of the listener. Rending of clothes and ecstatic dancing was a common phenomenon. The 'sama' is the only Sufi practice of significance for which no Quranic sanction is available. Notwithstanding the claim of many Sufis that the 'sama' was a source of 'spiritual ecstasy' [wajid], and that it was a divine inspiration which ignited the spark of celestial love in the heart of the participant and lead man to God, the theologians condemned 'sama' as a gross violation of the Shari'a.[305]

---

305 Shari'a is a Muslim or Islamic law - both civil and criminal justice as well as regulating individual conduct. The custom-based body of law based on the Qur'an and the religion of Islam. Because, by definition, Muslim states are theocracies, religious texts are law, the latter distinguished by Islam and Muslims in their application, as Shari'a or Shari'a law.

There are four main schools of Shari'a law: (1) Hanbali: This is the most conservative school of Shari'a. It is used in Saudi Arabia and some states in Northern Nigeria. (2) Hanifi: This is the most liberal school, and is relatively open to modern ideas. (3) Maliki: This is based on the practices of the people of Medina during Muhammad's lifetime. (4) Shafi'i: This is a conservative school that emphasizes on the opinions of the companions of the Prophet Muhammad.

Shari'a always remained in force as an ideal and a final court of appeal, and by its unity and comprehensiveness it formed the main unifying force in Islamic culture. Its very lack of flexibility contributed to this result by preventing divergences and disintegration into purely local systems. It permeated almost every side of social life and every branch of Islamic literature, and it is no exaggeration to see in it, in the words of one of the most penetrating of modern students of the subject, 'the epitome of the true Islamic spirit, the most decisive expression of Islamic thought, the

Rabiʽa al–Basri (c.739–801) was the first female saint of the Sufi tradition. She is known in the world of Islam for her unbounded and unselfish love for God. Love of God for the sake of God not for fear of hell or desire for paradise was her motto.

Egyptian Sufi – Abul Faiz Sauban, better known as Zun Nun al–Misri (d.859) gave Rabia's concept of pure love for God the power of doctrine. He identified the love for God with the mystical Knowledge of God. This knowledge (of God) according to him was the true knowledge, which he called ʽgnosisʽ [maʽarifat]. Maʽarifat is the knowledge of the attributes of Divine Unity which belongs to saints of God, those who behold God in such way that He reveals unto them what He reveals not unto any one else in the world. No amount of trial and travail, Zun Nun taught, was sufficient for the attainment of maʽarifat, which dawns by the grace of God alone. He believed that in its truest sense, gnosis was Godʽs providential communication of the spiritual light to the seekers inmost heart. The receiver of such knowledge then subsists through God. He sees through the eyes of God. He walks only for the sake of God, and he speaks nothing but the word of God. This knowledge is then the ultimate goal of the Sufi when s/he is alive.

Sufism of the 9th and 10th centuries, had outstanding figures such as Abu Yazid al–Bastami (d.874), Junayd al–Baghdadi (d.910), and others, later became known retrospectively as the central organizers of the Sufi movement. The two regions: One of Baghdad (capital of the ʽAbbasid caliphate) and the another of northeastern Iran (or Khurasan) were the two most active centers of Sufism out side India.

Abu Yazid bin Ibrahim or Bayazid Bastami, a native of Bastam in Iran, went a step ahead of Zun Nun. He said – Divine Love requires not only the attainment of the knowledge of God but proper utilization of this knowledge as an instrument for the achievement of unity with God.

essential kernel of Islam'. (from: www-answering-islam-com. Source: Mohammedanism, An Historical Survey H.A.R. Gibb, Oxford University Press, [1950] (p. 72-84)).

Bayazid stated that unification with God depended only on the purification of the heart. The best mode of the purification of the heart is expulsion of every thing from the heart other than God. This leads to the annihilation of the individual self into God. This was the doctrine of Fana, first propounded by Bayazid. It was destined to have a profound influence on the future Sufi generations.

Husain bin Mansur al-Hallaj[306] (d.922) took the next step which proved fetal for him. His mystic statement Ana'l Haqq [I am the Truth] was taken as his claim to Divinity. Accused of heresy, Mansur was thrown into prison. After a prolonged trial, he was executed with great cruelty. The highly publicized trial of Mansur on the charge of heresy not only widened the gulf between Sufism and the exoteric civil authority but also caused to Sufism much of its hard earned prestige and popularity. Mansur's ideas provided the basis for the development of the doctrines of 'insan-i-kamil' (the perfect Man) and Wahdat al-wujud (Unity of Being). The next step in this direction however, had to wait for couple of centuries.

Similarities between Sufi practices developed by 12th century AD and contemporaneous Hindu traditions are noticeable: (1) murqaba and meditation practices of *haTha-yoga* and classical *yoga*; (2) tariqah and Vedanta *saMpradAya*; (3) zikr and *japa*; (4) 'sama' and *bhajana-kIrtana*; (5) Shaykh or Pir and Guru; (6) "requirement of purified mind for communion with haqiqat" and "*chitta-shuddhi* for Self realization"; (7) ma'arifat and *brahma-GYAna*; (8) fana and *moxa,* or *samAdhi* etc.

There were cultural exchanges among Sufism, *bhakti* traditions, and ascetic sects like Natha Pantha and Hatha Yogis after Sufism entered in Indic regions after c.1100. Before that, Sufism and *bahkti-yoga* traditions seem to have evolved independent of each other.

306 A native of Wasit in Iran and a wool carder by profession, Mansur was a widely traveled man. He is known to have visited India where he supposedly acquainted himself with Hindu-Buddhist thought.

5.2.5 **Period of Dialectic** (c.1000–1400): *shrIharSha* (KKK),[307] *Ananadabodha* (NM),[308] *chitsukha* (TP)[309], and *AnanadagirI* (a.k.a. *AnandaGYAna*) (TS and TL)[310] wrote dialectical–polemical texts.

In c.1250–1350, there was significant contribution to the theory of perception by writers such as *anubhUtisvarUpAchArya* (*prakaTArtha vivaraNa*), *AnandaGYAna* (*tarka sa.ngraha*), and *rAmAdvaya* (Vedanta *kaumudI*)[311].

In this period *bhAmati* and *vivaraNa* sub–Schools were consolidated. During c.1200–1300, (Vedanta–*kalpataru*) [VK] of *amalAnanda* was the earliest important commentary on *bhAmati* followed by *bhAmati–tilaka* of *allAla sUri.* VK was later commented by *appaya dIxit* in his *parimala.* During c.1300–1400, *akhaNDAnanda*, *AnandapUrNa*, and *vidyAraNya* wrote texts

307 In *khaNDana-khaNDa-khAdya* [KKK] *shrI harSha* seeks to establish the reality of self-luminous Consciousness by refuting all arguments of *naiyyAyika*-s and *vaisheShika*-s which support the reality of *pramANa*-s (means) and *prameya*-s (objects) of *pramA* (valid knowledge). He tries to prove that all empirical experiences are but relative truths without any ultimate reality in them. He rejects the law of excluded middle to prove that every thing other than Consciousness is metaphysically indeterminate. This method of refutation that destroys the very basis of opponent's arguments is akin to the one employed by *mAdhyamaka* philosophers. In addition to KKK, *shrI-harSha* wrote the court epic *naiShadha-charita,* well known to the Pundits of Sanskrit literature.

By 11th century, logical formalism called *mahAvidyA* was formulated within Advaita circles. It finds reference in KKK as well as in the writings of *chitsukha, amalAnanda, AnandaGYAna* etc. Later *nyAya* School reorganized itself by 13-14th century as *nava-nyAya* and came up with their own elaborate mechanism through *ga.ngesha, raghunAtha shiromaNi* etc (ref 7.3(5): v2, p.118-125)

308 *Anandabodha*, another dialectician of that time was more in line with IS. In his *nyAya makaranda,* [NM] he used dialectics to both refute the opponents' arguments and support Advaita concepts. As had become customary by that time; he discusses various 'cognitional error theories' (*khyAti*) of rival Schools and supports *anirvachanIya khyAti* (inexplicable error theory).

309 In *tattva-pradIpikA* [TP], *shrIharSha*'s successor *chitsukha* adapted *shrIharSha*'s method of refutation and supplemented it with his own interpretation of Vedanta concepts such as self-revelation (*svaprakAsha*), Self as Consciousness (*AtmanaH saMvid-rUpatva*), nature of Nescience (*avidyA*), nature of falsity (*mithyatva*) etc.

310 *AnandagirI* refuted the *vaisheShika* doctrines in *tarkasa.ngraha* [TS] and others in *tarkaloka* [TL].

311 Vedanta-*kaumudI* suggests that: (1) there is an infinite number of *aGYAna*-veils; as soon as there is *vRRiti*-object contact, the veil is removed and the object is illuminated; the next moment there is again an *aGYAna*-veil and the veil is removed by the repeat process. Thus there is quick succession of veils and their removals. Due to rapidity of succession, it is not possible to notice the breaks in the cognitive illumination and the perception continues smoothly; (2) *pramA* is defined as 'cognition which corresponds to the true nature (*yathArtha anubhava*)' rather than uncontradicted cognition; (3) In 'perception from the 'objective' point of view' (*viShaya-gata-pratyaxatva*) the object is distinct from the 'subjective consciousness' (*antaHkaraNa-avachChinna chaitanya*). VP differs from *kaumudI* in respect of these three points (ref 7.2(2), 7.3(5)).

expounding the *vivaraNa* line. *vidyAraNya* wrote *vivaraNa prameya sa.ngraha* and the popular *pa.nchadashI* where he adapted *AbhAsa* line. With regards to points like release (*mukti*), efficacy of *karma*, and capacity of *shabda*; *vivaraNa* accepted *sureshvara* line.

sAyaNa (c.1315–1387), the younger brother of *vidyAraNya,* and a teacher as well as advisor of Vijayanagar empire of South India, wrote his seminal work *vedArtha prakAsha,*[312] a commentary on RV; which is considered by many to be the most authoritative traditional scholarship on RV. This work was translated and commented by Max Muller (w.1849–1865).

This was also the period when Vedanta tradition was fragmented into multiple Schools[313]. The Vedanta dialectic was not only directed against the

---

312 Shri Aurobindo however, deprecates *sAyaNa*'s tendency to obliterate all nuances and distinctions between words and to give them their vaguest general significance.

Among the more curious and astonishing details about this commentary is the fact that, *sAyaNa* seems to have stated a near-accurate figure of the speed of light: "O Sun! You see all, create brightness and travel very fast. You brighten the whole sky." (RV 1:50:4). On it *sAyaNa* comments: "Thus it is remembered: (O Sun,) bow to you, you who traverse 2,202 *yojana*-s in half a *nimesha*" (*tathA cha smaryate, yojanAnAm sahasre dve dve shate dve cha yojane ekena nimiShArdhena kramamaNa | namo.astu ta iti).* With some calculations (and taking Sun = light), this figure, converts to c.299,000 km/s, very close to the established value of speed of light! (Kak, IJHC, vol-33, 1998, pp.32-36).

313 Over all there are six major Vedanta sub-Schools each offering a distinct interpretation of *Atman = brahman*; they are: (1) *kevala-advaita* [KA] (classical non-dualism) of *sha.nkara* (c.700-750), (2) *vishiShThAdvaita* (qualified non-dualism) of *rAmAnuja* (c.1056-1137), (3) *dvaitAdvaita* (dualism-cum-non-dualism) of *niMbArka* (c.1062 -1162), (4) *dvaita* (dualism) of *madhva* (c.1190-1278), and (5) *shuddhAdvaita* (pure non-dualism) of *vallabha* (c.1481-1533). (6) *achintya bhedAbheda* of *shrI chaitanya* (c.1485-1533). Amongst them KA is considered to be non-sectarian. It has acquired such a dominant status that the term Vedanta is considered almost synonymous with KA of *sha.nkara*. Vedanta Schools other than KA can be called as *vaiShNava* or *bhAgavata* Schools which are monotheist in nature; and give prominence to *bhakti*. All *vaiShNava* sects accept the authority of *viShNu purANa, bhAgavata purANa*, and MB.

Counterpoising *vaiShNava* sects there are six major sects of *shaiva*-s: (1) *pAshupata* is the oldest *shaiva* sect, whose origins are speculated to be in SSC, scriptures: *pAshupata sUtra* ascribed to *lakuliisha* (c.200BC), *pan.chArtha-bhAShya* of *kauNDiNya* (c.500); (2) *shaiva siddhAnta* (~ *bhedA-bheda*), is the oldest *shaiva* School, scriptures: *nandikeshvara kAshIkA* of *nandinAtha* (250BC), 'teachings of 28 *shaiva Agama*-s' in Tamil (Tirumantiram) by Tirumular (c.50), *shivaGYAna bodha* by *meykaNDadeva* in Sanskrit (c.1200); (3) *vIra-shaiva* (~*vishiShThAdvaita*), was founded by Basavanna (c.1150), BS commentary by *shrIpati paNDita* (c.1450); (4) *pratybhiGYA* or Trika *shaivism* (~ realistic monism), scriptures: *shiva-sUtra* by *vasugupta* (c.800), *spanda kArikA* by *kallata* (c.850), *shivadRRiShti* by *somAnanda* (c.900), *pratyabhiGYA shAstra* by *utpaladeva* (c.950), later elucidations by *abhinavagupta* (c.1000); (5) *shiva* Advaita (~*viSishThAdvaita, shuddhAdvaita*), BS commentary by *shrIkaNTha* (c.1122), and sub-commentary by *appaya dIxita;* (6) *siddha siddhAnta* (~*bhedAbheda*), scriptures: *siddha siddhAnta paddhati* by *gorakhanAtha* (c.950). He and his teacher *matsyendranAtha* are said to be in the linage of *pAshupata nAtha*-s in

non–Vedanta Schools such as *nyAya* and *mImAMsA*, but also against the competing sister Vedanta Schools. The qualified non–dualism's polemical work *shatadUShaNi* by *ve.nkata–nAtha* was written in 14th century. Much of the dialectic of Advaita in the subsequent period was engaged in countering the arguments of this work as well as of such works as *nyAyAmRRita* of *vyAsatIrtha, tara.ngini* of *rAmachArya* (both *dvaita* Schools), and *para–paxa–giri–vajra* of *mAdhava mukunda* (*dvaitAdvaita*). Sometimes these arguments and counter–arguments become overstretched, tedious, and at times even acrimonious. However, occasionally this polemical process discusses issues and arrives at interesting philosophical positions, such as advocacy of metaphysical indeterminism (*mithyatva*), denial of the law of excluded middle (*sadasadvilaxaNa*), definition of falsity (*mithyatva*), definition of self–luminosity of Consciousness (*svayaMprakAsha*), interpretation of cognizability (*saMvid*), conceptualization of ground–consciousness (*jagadadhyAsa–adhiShThAnatvam*) and Witness–Consciousness (*sAxi–chaitanya*) etc.

A counterbalancing trend in the name of '*bhakti*' was consolidated by end of this period. The *purANa*–s like *shrImad bhAgavatam* [SB] gave strength to this consolidation. The roots of *bhakti* movement of this period (*bhAgavata dharma*) are traced in the ancient texts of *RRigveda*, *shatapatha brAhmaNa*, *taittirIya AraNyaka*, *mahAbhArata*, and *bhagavadgItA* representing tradition of devotion to *viShNu, vAsudeva, hari*, *nArAyaNa* and *kRRiShNa.*[314] SB in that sense is a representation of the

---

the name of *AdinAtha*. They (*siddha*-s) practice *haThayoga* – an extreme ascetic cult.

Shaivism's philosophical underpinnings are based on respective *Agama*-s, *shiva mahApurANa* - its *vAyavIya saMhitA,* and SU. Its sects are theist in the names of *shiva, rudra, maheshvara, pashupati* etc. and exhibit various categories of non-dualism. Sects (2), (3), (5) are mainly seen in South India while the rest are mainly seen in North India. In comparison to *vaiShNava* Schools, *shaiva* Schools have few BS commentators and still fewer BG commentators.

314 The word *bhagavat* is used in RV (1.164.40, 7.61.4, 10.60.12) and AV (2.10.2, 5.31.11) as blissful and happy. In MB, *bhAgavata* seems to denote religious sect which identified *viShNu, hari* and *kRRiShNa* with *nArAyaNa* or *vAsudeva* as their supreme God. The name of *viShNu*, as a God appears in RV many times and gradually grows in stature. *shatapatha brAhmaNa* (14.3.4) identifies *puruSha* (supreme being) as *nArAyaNa. taittirIya AraNyaka* (10.1.6) identifies *nArAyaNa*

ancient devotional faiths known variously as *ekAntin dharma,*[315] *sAtvata*, and *pa.ncharAtra.*[316] The protagonist of *dvaita* (*madhva*), *shuddhAdvaita* (*vallabha*) and *achintya bhedAbheda* (*jIva gosvAmI*) were all indebted to SB and wrote their respective commentaries on it. Though the common theme of SB is theistic and devotional; SB can be interpreted in absolutist manner of Advaita.[317]

How did Vedanta tradition proceed on the backdrop of political and social situation at that time? This was the period of Turkish–Islamic conquest[318] which was marked by desecration of temples, subjugation of Non–Muslims, and ravaging of monasteries and universities. These tumultuous happenings may not have any direct impact on the output of Vedanta texts written in this period barring 15th century when not many texts came up.

---

with *vAsudeva* and *viShNu.* In MB, *vAsudeva* is identified with *kRRiShNa* (6.65-66), with *nArAyaNa*, and implicitly with *viShNu* and *kRRiShNa* (MB 12.341.41, BG 10.21). BG identifies *vAsudeva* as supreme being (7.19), as *viShNu* (10.21), and as *hari* (*kRRiShNa*) (11.9). (ref 7.3(5)). The earliest (c.500BC) social reference of *vAsudeva* in the extant literature is *aShTAdhyAyI* (4.3.98) of *pANini* where the word *vAsudevaka* is explained as devotee (*bhakta*) of *vAsudeva*. In regions like Maharashtra, *bhAgavata* sect attracted both *vaiShNava* and *shaiva* devotees.

315 MB 12.348 associates BG with *ekAnta dharma*. This faith is also known as *ekAyana*, or 'Path of One' (*Ishvara saMhitA* 1.18). It is described as being itself a Veda (*shrIprashna saMhitA* 2.38-39). CU 7.1.2 refers to the study of *ekAyana* which significantly suggests the study of ethics.

316 *pa.ncharAtra* doctrine is associated with *purush sUkta* of RV. *shatapatha brAhmaNa* (13.6.1) says, *nArAyaNa* became supreme being by performing *pa.ncharAtra* sacrifice. The tradition associates *bhAgavata* and *sAtvata* with *pa.ncharAtra* (ref *padma tantra* 4.2.88). Curiously, *pa.ncharAtrin*-s do not have uniform approval of *smRRiti-s* and *purANa-s.* This could be because the they initiated and admitted women and *shUdra-s* into their fold. In BS (2.2.42-45), *sha.nkara* refutes only those aspects of *pa.ncharAtra* (*bhAgavata*) which according to him do not conform to Vedanta. Others like *rAmAnuja* accepts *pa.ncharAtra* (ref 7.3(5)).

317 In SB 11.13 it is held that the ultimate reality is One, and all differences are mere names and forms. Whatever is perceived or conceived is but the one reality, *brahman*. There is nothing else but Self; everything else is illusory or false, a manifestation of *mAyA*. Even in the first adoration verse (SB1.1.1) and later in SB 6.4.29-32, it is said that *brahman* is the only underlying reality and 'creation' through *guNa*-s is false.

318 Mahmud Ghazani's devastating 21 raids on Sourashtra and Somanath Temple (c.1000-1027); Muhammad Ghur's capture of northern and part of central India with the help of his slave lieutenant Qutubuddin Aibak (c.1171-1193); Muhammad Khilaji's capture of Bihar and Bengal (c.1200-1206); and Iltutmish being declared as Sultan of Delhi by Abbasid kaliph of Bagadad after he subdued the Rajput resistance (c.1210-1236), was part of Muslim ascendancy. After Muhammad Khilaji, there continued incessant struggle for the Delhi throne. After short lived rules of Razziyat (Iltutmish's daughter), Balban (Iltutmish's slave), and Jalaluddin Khilaji (of Turkish clan); came Alauddin Khilaji who spread his ruthless control on a large part of India (c.1296-1316). After his death Tughluq dynasty ruled up to c.1398, the year in which Timur descended on India and savaged Delhi, plundering properties and exterminating the whole Hindu population therein.

The wave of invasions had not fully reached the interiors of peninsular India where the base of Vedanta had shifted. The Hindu kingdom of Ganga–Gajapati dynasties (c.1112–1568) in eastern coast of Orissa and the Vijayanagar empire (c.1346–1565) in South India stood their ground and even flourished.[319]

Certain trends and events of this period stand out on the back ground of Muslim ascendancy in India. Interaction between 'spiritual–mystical side of Islam' (Sufism) and Hinduism is explored in appendix (A) and (B). Other events can be seen as outcome of the social processes that were influenced by the changing political situation. On the other hand, at least some of the trends could be following their own internal dynamics.

1. Vedanta tradition was fragmented in various Schools which competed with each other for occupying the prime space. The type of dialectics earlier used by *mAdhyamaka* was adapted by Advaita dialecticians against their opponents.

2. After the brief period (c.1000–1100) of creative and systematizing work by *abhinavagupta*, and *xemarAja,* spiritual tradition of Kashmir Shaivism was almost eradicated from Kashmir when Islamic conquerors overran Kashmir. Its *pratyabhiGYA* philosophy however, influenced regional philosophy like that of Jnanadeva and was listed by *sAyaNa–mAdhava* as one of the sixteen important systems till 14th century. Trika was revived by Sw. Laxmanjoo (1907–1991) and Sw. Muktananda (1908–1982) in the 20th century.

3. Reformist sects such as of *vIrashaiva*–s who denounced caste system, and Warkaris who sought to unify various castes by means of *bhakti*, were established. These sects operated within Vedanta frame work as much as they follow *prasthAnatraya* or preach some kind of monism

319 The head of *shRRingerI maTha, vidyAraNya* (*mAdhava*) blessed the formation of Vijayanagar empire (c.1346-1565). He promoted Advaita as the unified ideology of Hinduism and projected monasteries founded by *sha.nkara* as guardians of Hindu faith. *vidyAraNya* and his brother *sAyaNa* reputed for his commentary on RV revived and reformed HVC in South India after the impact of Islamic invasion.

within *yoga* or shaiva–*shAkta–vaiShNava* traditions. For example, *vIrashaiva* have *shrIkara–bhAShya* (on BS) of *shrIpati paNDita,* while Warkaris have Jnaneshwari, a commentary on BG in the local language (Marathi), which expresses concern for universal well–being similar to that of Buddhism.[320]

4. Indic IA languages such as Hindi, Bengali, Oriya, Assamese, and Marathi took a firm regional identity of their own (c.1000–1300). In Marathi, for example Viveka–Sindhu by Mukundaraja (c.1128–1200), Jnaneshwari by Santa Jnanadev (c.1275–1296), and Gatha (collections of spiritual poems) of Santa Namadev (c.1270–1350) are the prominent earliest treaties which shaped Marathi spiritual–cultural tradition. These works had Advaita as their base.[321]

5. In large part of Indian subcontinent Buddhism could not survive as a practicing religion due to desertion by its royal patronage, destruction of its monasteries, and deaths of monks in the hands of invaders. Buddhism was assumed to be a nihilist creed antithetical to Islam – a possible apology for its travails in spite of being non–intrusive and

---

320 Jnaneswari's (c.1290) valedictory verses (Pasayadana) expresses sentiments similar to Buddhist '*metta*': " सब्बे सत्त सुखी होन्तु सब्बे होन्तु च खेमिनो, सब्बे भद्राणि पस्संतु मा किंची पापमागमा, मा किंची दुक्खमागमा, मा किंची सोकमागमा" (Ref Buddhist Pali canon). A similar *shAnti* mantra is in *vaidika* tradition: "सर्वेऽत्र सुखिनः संतु सर्वे संतु निरामयः, सर्वे भद्राणि पश्यन्तु, मा कश्चित् दुक्खमाप्नुयात्". The Pasayadana is in Marathi and its wording is quite different; but it essentially expresses the same desire for universal welfare with a poetic flourish. The Jnaneshwari was written in the heydays of Yadava dynasty of Devagiri (present Daulatabada) before Allauddin Khilaji invaded the local Yadava Kingdom (c.1296). Jnanadeva a.k.a. Jnaneshwar, author of Jnaneshwari, mentions the name of Shri Ramachandra, that is King Ramadevarava of Yadava dynasty as a just ruler who supported all arts and sciences.

Jnanadeva wrote another short work in Marathi of pure philosophy, namely Amrutanubhava. According to some scholars, his Advaita rendering is closer to Trika than to *sha.nkara*'s Advaita. It can be termed as *chidvilAsavAda* or *sphUrti-vAda* paralleling *spandavAda* of Trika. (Ref. The Philosophy of Jnanadeva by B. P. Bahirat, Pub. MLBD, 1961).

321 Jnanadev and Namdev are said to be the founders of *bhAgavata dharma* in Maharastra and part of Karnataka. The spiritual lineage of this cult is traced to two sources: The Nath cult (*shaiva*), and Warkari or *bhakti* cult of Pandharpur (*vaiShNava*). The foundation of later cult is attributed to *puNDalika* who was the first high-priest of the God of Pandharpur some time in 8th-9th century. Ekanathi Bhagavata (a commentary on the 11th canto of SB) by Ekanath (c.1533-1599) and Gatha – a collection of spiritual poems called *abha.nga* of Tukaram (c.1598-1650) are other important works of the *bhgAgavata* sect which have adherents from all sections of the society. Samarth Ramdas (c.1608-1681) too taught *bhAgavata bhakti*, however; his practical approach and activist Brahminism differentiated him from his predecessors.

peaceful. Hinduism had absorbed Buddhist ethical values and Vedanta assimilated its philosophical content. In India it lived within Hinduism and remained an important philosophical discipline of historical importance. Out side India, in South East Asia in the same period, it not only survived but had a localized growth in Shri Lanka, Tibet, Burma etc. where it had taken roots since the days of Ashoka. The South Indian kingdoms, particularly that of Chola and Eastern kingdoms like that of Palas, through their trade contacts and expeditions, had created Indic cultural ecosystem in South–East Asia. Indian merchants guilds operating across countries added to this cultural transmission. The kingdoms of Shrivijaya (Sumatra), of Angkor (Cambodia), and of Pagan (Burma) had already been introduced to Buddhism before the advent of Islam in that part of Asia. Buddhist monks were responsible for the establishment of Buddhism in southeast Asia. After destruction of Nalanda, many of them came in search of home–land to Burma (Pagan) and to Buddhist centers in Tibet.

6. Immediately after this period, by end of 15th century intensely devotional sects of *vallabha*, and *chaitanya* came up and became popular. Their protagonists wrote commentaries on BS and gave them a Vedanta base. Radha, the female devotee of Krishna became the universal principle of *bhakti.* She communicates her love to Krishna, the 'cosmic consciousness', and begets his grace. Mirabai (c.1498–1547), a Rajput Princess is a typical case of the *bhakta* who was ravaged by the happenings of those times – her husband, father, and father–in–law all were killed while battling the invaders. She declared her love for Krishna even after her marriage and wrote beautiful songs and sung them across the country. Sometimes this *bhakti,* no doubt, had sexual undertones and poet like *jayadeva* did bring them out in his famous composition *gIta–govinda* (c.1200). Krishna–*bhakti* cults originated mostly in Orissa, Bengal, Rajasthan, and Gujarat and then spread outside. In post–1500 period, Bengal and Orissa saw the spread

of *bhakti* tradition mainly through *chaitanya* (*gauDIya vaiShNava*) cult while in Gujarat and Rajasthan it was mainly due to *vallabha* (*puShTimArga*) sect.

(A) Sufism in India played an instrumental role in spreading Islam in the Indian subcontinent. The establishment of Turkish–Islamic rule in Northern India in 12th–13th century stimulated large–scale migration of Sufis from Iran, Iraq, Afghanistan and Central Asia to the Subcontinent and played a crucial role in its social and political developments.

Sufis tended to integrate beliefs and practices from the cultures on which Islam had been transplanted. This made Sufism more appealing to indigenous people converting to Islam, particularly to the lower castes which were neglected by the upper classes. Sufis were effectively Muslim missionaries, presenting to new peoples the moderate side of Islam compared to the oppressive regimes of the Islamic rulers. They also tended to act as defenders of the lower classes against corrupt rulers. Over the period, many Sufis acquainted themselves with different religious systems and philosophies of the region, and sometimes even involved themselves in the political administration. Though generally Sufis adapted local practices, there always remained a section of them which was deeply rooted in the Qur'an, Hadith, and the teachings of the righteous caliphs and those of Ali ibn Abu Talib's.

Shi'ite[322] Muslim beliefs had a lot of influence on Sufism, but mostly in the

322 Shi'a / Shi'ites: Ali is the central figure at the origin of the Shi'a / Sunni split which occurred in the decades immediately following the death of the Prophet in 632AD. Sunnis regard Ali as the fourth and last of the "rightly guided caliphs" (successors to Muhammad as leader of the Muslims) following on from Abu Bakr (r.632-634), Umar (r.634-644) and Uthman (r.644-656). Shi'as feel that 'Ali should have been the first caliph. After the Muhammad, Shi'a accepts only the authority of 'Ali (fourth Calipha) and his descendants from Prophet's daughter Fatima. Further, Shi'a repudiates the validity of the traditions (Hadith) collected by those who opposed 'Ali, proclaiming the validity only of traditions derived from 'Ali and his supporters. Whereas the Sunni believes that Muslims are to be governed by consensus [ijma] amongst ulama for an elected 'head of state' [khalifa]; the Shi'a believe that the leader of Islam (Imam) must be a sayyid, a descendant of the Prophet. Shi'a, believe in first six Imams starting with 'Ali. The Imami Shi'ite*s* (mainly in Persia and with followings in India, Iraq, and Syria) posited a succession of six more Imams, totaling twelve infallible Imams as incarnations of the 'Divine Light' [Nur] who were representatives of Islamic esotericism. The last one disappeared in 873 and his return is still awaited; he is Mahdi, the Guided, who is concealed

early days when Shiʽa was more a school of thought than a distinct branch with its own ideology. One important idea which was transmitted from the Shiʽa to Sufism is that of the Mahdi, a messianic figure which will come to save Muslims from corrupt worldly rulers. For the Shiʽa, the Mahdi is the Twelfth Imam, who is currently hidden. For the Sufi, however, the Mahdi won't necessarily be a descendant of ʽAli, but will instead be a divinely guided leader who will appear at the End of Time to restore justice and truth over the forces of the infidels. Although this has never been a formal doctrine in Sunni Islam, it gained a foothold in the imaginations of many Muslims, thanks to the Sufis. (ref About.com: Sufi Islam; access 4.10.2009)

Sufi orders represent one of the most important forms of personal piety and social organization in the Islamic world. In most areas, an order is called a tariqah (pl. *turuq*), which is the Arabic word for "path" or "way." The term tariqah is used for both the social organization and the special devotional exercises that are the basis of the order's ritual and structure. By 12th century AD, these orders emerged as major social organizations in the Islamic community and took variety of forms throughout the Islamic world. They were characterized by central prescribed rituals, which involved regular meetings for recitations of prayers, poems, and selections from the Qur'an. These meetings were usually described as acts of "remembering God" [dhikr or zikr]. In addition, daily devotional exercises for the followers were also set, as were other activities of special meditation, asceticism, and devotion. The founder of the tariqah was the spiritual guide for all followers in the order, who would swear a special oath of obedience to him as their Shaykh or teacher. As orders continued, the record of the transmission of the ritual would be preserved in a formal chain of spiritual descent, called a silsilah, which stated that the person took the order from a Shaykh who took it from another Shaykh and so on in a line extending back to the founder, and then usually beyond the founder to the Prophet Muhammad. As orders became firmly established,

now, but is to reveal himself at the Last Day. (Ref "Islam & Sufism" by Timothy Conway, 1991).

leadership would pass from one Shaykh to the next, sometimes within a family line and sometimes on the basis of spiritual seniority/mastery within the tariqah. Each of these orders rallied around a few of its prominent adherents who carved out their own 'spiritual territories' [walayats] and established an elaborate network of hospices [khanqahs], 'spiritual heads' [khalifas], and 'disciples or servitors' [khadims] in the Subcontinent.

In the 12th and 13th centuries, some major figures emerged as the organizers of orders that were to become the largest in the Islamic world. The most frequently noted of these early orders is the Qadiriyah, organized around the teachings of 'Abd al-Qadir al-Jilani (d.1166) of Baghdad; it grew rapidly and became the most widespread of the orders. Two other major orders originating in this era are the Suhrawardiyah, based on the teachings and organization of Abu al-Najib al-Suhrawardi (d.1168) and his nephew, Shihab al-Din al-Suhrawardi (d.1234); and the Rifa'iyah, representing the tariqah of 'Ahmad al-Rifa'i (d.1182). By 13th century, increasing numbers of tariqahs were being organized in the traditions of great teachers. Among the most important of these are the Shadhiliyah (established by Abu al-Hasan al-Shadhili, d.1258) in Egypt and North Africa, and the Chishtiyah (Mu'in al-Din Chishti, d.1142) in Central and South Asia. Within these broad traditions over the centuries, later teachers would arise and create their own particular variants, but these would continue to identify with the main tradition.

Four Sufi orders – the Chishtis, the Suhrawardis, the Qadiris, and the Naqshbandis – came to India at different times. They were prominent in the Indian subcontinent, although they differed in their attitudes towards the rulers and the politics of their time. Almost all saints of the Chishti order refrained from visiting the kings of the Mongols. Khwajah Qutb al-Din Bakhtiyar (d.1235) was offered the post of Shaykh al-Islam in the court of Sultan Shams al-Din Iltutmish (r.1211–1236) in Delhi, but he refused to accept it. Similarly Shaykh Nizamuddin Auliya (d.1325) declined the offer

of a grant [idrar] and 'government service' [shughl] made by Sultan Ala al-Din Khalji (r.1296-1316). Shaykh Farid al-Din Ganj-i Shakar (1175-1265) warned his disciples against consorting with kings and princes. The policy of maintaining deference and distance from the world of monarchy was not always easy to follow. Admittedly, there were other levels where a constant exchange of symbol and material took place between the khanqah and the imperial court. Notwithstanding the Chishti order's aversion to the state, the Mughal emperors from Akbar (1556-1605) to the end of the dynasty in 1857 were devoted to the Chishti khanqahs at various levels of affiliation.

In sharp contrast to the Chishti attitude towards the state, the saints of the Suhrawardi order did not mind maintaining an association with the rulers. The Suhrawardi silsilah was a major order of the Sultanate period. Its founder in India was Shaikh Bahauddin Zakariya (1182-1262). He made Multan and Sind the centres of his activity. One af the oldest khanqahs in India was established by him at Multan. Iltutmish was the Sultan of Delhi at that time, but Multan was under the control of his rival Qubacha. Zakariya critical of Qubacha's administration and openly sided with Iltumish in his conflict against the Multan ruler's overthrow. Bahauddin Zakariya received from Iltutmish the title of Sbaikh-ul Islam (Leader of Islam) and endowment. Contrary to the Chishti order of his time, he followed a worldly policy and built up a large fortune. He accepted State patronage and maintained links with the ruling class. One important saint of this order, Shaykh Rukn al-Din (d.1334) of Multan, was revered by all monarchs of the Delhi sultanate, from Sultan Alauddin Khalji to Sultan Muhammad ibn Tughlaq (1325—1351). People filled the saint's palanquin with petitions on his way to the sultan's court in the belief that by establishing personal contact with the rulers they could bring about a change in their outlook. Another Suhrawardi Shaikh Jalaluddin Tabrizi, after his initial stay in Delhi, went to Bengal and made many disciples. He is said to have played an important role in the process of Islamization in Bengal. During the

Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity. Scholars are generally of the opinion that the Suhrawardi Sufis converted Hindus to Islam and in this task they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti Sufis whose teachings did not aim at conversion.

(**B**) **Sufi Theosophy**: Sufi mystical experience is introverted, devotional, as well as extroverted. Sufi introverted experience is based on Quran's proclamation of the nearness and intimacy of God to man (Sura ii.186, 1.16; vi.60 etc.), which could imply God's immanence and experience of ittihad (oneness). Sufi's devotional experience may well indicate the need of the human mind to conceive the Divine in terms familiar to man, so that he can establish a personal relation with Him. Sufi extroverted mystic experience is supported by a rare passage of Quran which tells us, "Wherever ye turn, there is the face of Allah". (Surah ii, Verse 115). For the Sufi mystic this becomes a self-evident truth, verified by his innermost experience.

It was left for Ibne Arabi to develop a monistic world view of a unique combination of the testimony of mystical experience and certain texts of the Quran. But before that Hamid al- Ghazali (1058-1111) through his greatest work, "Ihya al-ulum al-din" (The Revival of the Religious Sciences"), established moderate Sufism against the growing theosophical trends, which tended to compare God and the world and thus shaped the thought of millions of Muslims. This work provided a probing commentary on the ritual and social duties of the Muslims, the inner vices of the human beings and their remedies. It also incorporated a theory of knowledge and of mystical virtues. According to Ghazali the acquisition of these virtues depends as much on the elimination of the inner vices as on the grace of God. The acquisition is thus a process through which the true nature of God is realized and man attains the ultimate goal. Hamid al-Ghazali's younger brother, Ahmad al-Ghazali, wrote one of the subtlest treatises

(Sawanih; "Occurrences" [stray thoughts]) on mystical love, a subject that then became the main subject of Persian poetry.

Wahadat-al-wujud: This doctrine is expressed in various derivative forms. Though popular amongst Sufis; it was never acceptable to ulama[323] and orthodox Sufis. The four forms of Wahadat-al-wujud are usually stated as follows:

- **Al-Hulool**: God, Almighty, dwells in His creation.
- **Al-It'tihaad**: God, Almighty, and the creation are One.
- **Wahdatul-Wujood**: Both the Creation and the Creator are One.
- **Hama u'st**: All is He.

Muhiuddin Ibn Arabi, a.k.a. 'Shaykh-i Akbar' [The Greater Saint] (1165-1240) is said to be the greatest intellectual Sufi philosopher of all time.[324] Ibn Arabi's controversial concept, philosophical more than theological, namely the doctrine of wahdat al-wujud, was destined to have a profound influence upon Sufis all over the world. Wahdat al-wujud, or Unity of Being, envisaged the identity of the Being [zat] and attributes [sifat] of God. According to Ibn Arabi, Being is one. Everything else is His manifestation. The universe is nothing but the manifestation of God's attributes. The universe in other words is a mode of God, apart from God it has no existence. The universe is no illusion, it is real because it is the self-revelation of God. Ibn Arabi claimed that God's attributes are also manifested in man. God created man in His own Image. God and man, Haq and khalq, are therefore identical. "Man is the microcosm khalq in which all attributes are united and in him the Absolute becomes conscious of Itself

323 In a general sense, the term ulama is used to describe the body of Muslim clergy or the class of Muslim legal scholars who have completed several years of training and study of Islamic sciences. They are best known as the arbiters of shari'a law. The utilization and significance of their expertise is contextual and vary from tradition to tradition. Properly: 'ulama;' plural of 'alim,' one possessed of 'ilm' (i.e. religious knowledge). (source: www-answering-islam-co, access: 9/2009).

324 Ibn Arabi was a native of Murcia (Spain). He was educated in Seville where a vision is said to have brought about a metamorphosis in his way of life and thought obliging him to set out in quest of the truth. After a brief sojourn in Tunis, he traveled to the East from where he never returned home. He performed the pilgrimage to Makka twice and wrote some of his major works during his stay there. He lived in several cities of Iraq and Asia Minor before settling in Damascus in c.1228 where he died in 1240.

in all Its aspects." The doctrine, in a nutshell, affirms that God alone exists, and other than God, nothing exists (there is nothing but God, nothing in existence other than He).

The wahdat al–wujud doctrine can be viewed as a natural outcome of monotheism and man's longing for the unity with the God beloved. The experience of ittihad can be explained either existentially–experientially or ontologically; that is, either as a reliable report of what the Sufi felt in his unison state, or as implying the ontological oneness of the soul and God. Whatever language the Sufi chooses to speak, so long as he is true to his inner experience, the purport of all his utterances may he summed up as: (a) God's presence within the soul, (b) a certain affinity between the soul and God (variously experienced and expressed) and (c) God's being the very Essence or ground of man's being. There is a close relation between one's being and the Cause or Ground of one's being, that without which we would become naught. This inevitably leads to *aupaniShad* and *Agamika* paths explored by Vedanta*, shaiva* and *vaiShNava* traditions. The doctrine of wahdat al–wujud as aspirational unity, if not ontological identity, then becomes the ultimate converging ground which a sufi, a *yogi*, or a *bhakta* strive to reach. The Sufism in India and *bhakti–yoga* traditions of Hinduism share striking similarities. When we study devotional Sufism, we find this similarity of approach and emotional tone between Sufi and Yogi – Bhakti mysticism. The same inner logic of mystical experience seems to be at work here, leading the mystic from the rational affirmation of the otherness and transcendence of God to the experience of final unity in the state of Fana.[325]

Ulama continued to show the disapproval of the Sufis despite various attempts made by *al*–Ghazzali to effect a reconciliation between the two. The attitude of mutual distrust between the two continued during the Sultanate period, though orthodox Sufi orders such as the Suhrawardi, the

325 Ref 'The shared beauties of Sufi & *yogi* vision' by Rehman Muhaiyaddeen from www-bmirs-org, access 14.10.2009.

Qadiri, etc. accepted the line of ulama. The ulama were particularly hostile to the early Chishti and their practices. They pronounced against the Chishti practice of 'sama' and objected to the Chishti quest for religious synthesis. However, Chishti Sufis such as Shaykh Nasiruddin (Chiragh-i Delhi) and Gesudaraz themselves gave an orthodox orientation to the Chishti order possibly to mitigate the hostility of the ulama. It appears that Chishtis then began to involve themselves in court politics and accept state endowments. Particularly, after Timur's invasion, Chishti-s dispersed to stable kingdoms of Deccan. Bahamani kings gave them land grants to secure their political loyalties. For example, Muhammad Banda Nawaz (1321-1422) received village grants from Bahamani sultan Feroz Shah (r.1397-1422).

5.2.6 **Period of Syncretism**[326] (c.1500-1700 & thereafter):

sadAnanda yogindra,[327] *nRRisihMAshrama,*[328] *madhusUdana,*[329] *appaya*

326 The syncretism of Advaita-Vedanta tradition of this period found parallels in socio-political reconciliation of emperor Akbar (1556-1605). Akbar was the third in line of the Mughal dynasty, which was founded by Babur, a Turko-Mongol from central Asia, who defeated the then Sultan of Delhi, an Afghan, Ibrahim Lodi at Panipat (c.1526). The others in this line were Humayun (1530-40, 1555 -56), Salim (Jahangir) (1605-28), Khurram (Shah Jahan) (1628-58), and Aurangzeb (Alamgir) (1658-1707). In between (1540-45), Afghan emperor Sher Shah Suri who is famous for his revenue administration, ruled from Delhi. Akbar laid the solid foundation of Mughal empire as large as ancient Indic empires of Mauryas and Guptas. He followed the policy of religious tolerance and prudent alliances. His ideal of just ruler, had parallels in the Muslim concept of Mahdi as well as in the Hindu legend of King Rama. He tried to create a new religion 'Belief in God' (Din-i-Illahi) by synthesizing all religious ideas that appealed to him. He wanted to become its supreme arbitrator to prevent sectarian strife. This idea was similar to the Hindu idea of ideal king which is both immanence and transcendence of the divine spirit. Akbar's ideas and his eclectic style died with him. Coincidently, the greatest syncretistic scholars of Advaita, viz *nRRisiMAshrama, appaya dIxita* and *madhu-sUdana sarasvatI* wrote their respective texts during the times of Akbar.

327 *sadAnanda yogindra* wrote the popular text *vedAntasAra.* He is also said to have written *bhAvaprakAshikA* (on BG), *tAtparyaprakAsha* (on BS), and *vedAnta-siddhAnta-sArasa.ngraha.*

328 *nRRisimhAshrama* was an influential teacher-scholar of *vivaraNa* School. In addition to polemical *bheda-dhikkAra,* he wrote *advaitadIpikA*, *tattvaviveka*, *tattvabodhinI* on SS, and *bhAvaprakAshikA* on PPV. He and his disciples are credited with many texts addressing epistemological concerns of Advaita. One of *nRRisimhaAshrama*'s disciples was *dharmarAja adhvarIndra*, who wrote VP. It was commented by his son *rAmakRRiShNa* in *shikhAmaNi.* Both these works consolidate Vedanta theory of perception which however, differs from *kaumudI* of *rAmAdvaya* in some aspects.

329 *madhusUdana* wrote his "*advaita siddhi*", a polemical work which is highly regarded within the scholastic Advaita tradition. His commentary on *gItA* (*gUdhArtha dIpikA*), and other works like *vedAntakalpalatikA* dealing with axiological issues, *sArasa.ngraha* on SS, and *siddhAnta-bindu* on *sha.nkarAchArya*'s *dashashlokI* discussing cognitive-epistemological issues are well known to Advaita scholarship. He was both a *kRRishNabhakta* and a polymath of Advaita, *nyAya*, and

dIxit,[330] *dharmarAjAdhvarIndra* and *sadAnada kAshmIraka*[331] wrote syncretic texts. The trend seems to be to record diverse views as 'various aspects of the same reality'. Each aspect is like 'looking at the reality from a different standpoint'. The reconciliation of conflicting views was attempted wherever possible. The concept of modal Ignorance which brought *vivaraNa* and *bhAmati* closer, is an example of such syncretism.

In the later half of 16th century, *appaya dIxit* wrote his sub-commentary on *bhAmati* viz *parimala* on *amalAnanda*'s *kalpataru.* In c.1650-1700, three commentaries related to *bhAmati* came up viz *RjuprakAshikA* of *akhaNDAnanda*, *bhAvadIpikA* of *kRshNAnanda*, and *Abhoga* of *laxminRRisiMha* indicating the growing popularity of *bhAmati* tradition during this period.

viGYAna-bhixu: One 16th century BS commentator *viGYAna-bhixu* represents the typical syncretic trend of his period which views all *Astika* (*vaidika*) philosophies as description of the many aspects of the same Reality, ultimately leading to the ultimate reality of *brahman* of Advaita Vedanta. Like *vAchaspati,* he was said to be expert on all *Astika* (*vaidika*) *darshana*-s: *sA.nkhya-yoga*, *nyAya-vaisheShika*, and *mImAMsA-vedAnta.* His extant works include *yoga-sArasa.ngraha, sAnkhyasAra*, *sA.nkhya-pravachana-bhAShya, viGYAnAmRRita bhAShya* (on BS), *upadesharatna-mAlA* (on Vedanta), and commentaries on UP and *Ishvara-gItA* (first 11-chapters of the 2nd part of *kUrma-purANa*). Following are salient features of his philosophy:

(1) *brahman* cannot be the Bliss and still experiencer of the Bliss. When it is said that Self is of the nature of Bliss (*Ananda*) it means it is

---

mImAMsA schools.

330 In this period, a number of south Indian householders, surnamed *dIxita*, rose to prominence. Chief among them was *appaya dIxita*, the reputed polymath scholar who wrote his compendium work *siddhAnta-leshasa.ngraha* on *kevala-advaita*. He wrote many other works on Vedanta, *shivAdvaita, mImAMsA, vyAkaraNa,* and devotional poetry. According to him there is no fundamental differences between the *vivaraNa* and *bhAmati* Schools; the difference is related only to technique and emphasis, one on epistemology and the other on ontology.

331 *kAshmIraka sadAnanda,* in *advaita-brahmasiddhi*, supported both reflection theory and delimitation theory and advocated *eka-jIva-dRRiShTi-sRRiShTi* as final Vedanta theory.

negation of sorrow.

(2) *bhixu* admits hierarchical gradation of realities; one is more stable and hence more real than the other; a fact articulated but not generalized in earlier Vedanta.

(3) The *yogi* can ward off the the necessity of experiencing the *prArabdha–karma* by entering into seedless absorption (*asaMpraGYAta samAdhi*).

(4) *kAla* [time] is brought into picture in association with *puruSha* and *prakRRiti.* It is the dynamic aspect of God and is manifested when *puruSha* and *prakRRiti* are connected to produce the movement of the *prakRRiti.* At the time of dissolution *kAla* does not exist because at that event there is no connection between *puruSha* and *prakRRiti.* In Mai *kAla* is conceptualized as *akAla* [*timeless*]. The timeless time is the primordial time which is only the pure energy unmeasured and unmeasurable because it has not produced the movement with which the time and itself can be measured.

(5) *bhixu* advocates loving devotion as the way to Self realization. He refers SB and proposes that true *bhakti* is emotional; it should bring tears to the eyes and melt one's heart. According to him, through the emotions of *bhakti* the devotee can merge himself in the God, like a river merges into sea.

(6) *bhixu* does not see any purpose in the Gods activity. He also does not see creation as the 'playful act of the God' (*liilA* –लीला).

(7) *bhixu* thinks that since BS does not give any account of empirical knowledge process, Vedanta should accept *sA.nkhya* theory of experiential knowledge.

(8) *bhixu* takes the position that *sA.nkhya–yoga* (and even *nyAya–vaisheShika*, and *pa.ncha–rAtra*) are complementary to Advaita–Vedanta. If there is any seeming antagonism; it needs to be reconciled.

He bases his system not only on UP, and BS, but also on *purANa*–s and *smRRiti*–s. The result is that he teaches a kind of theistic *bhedAbheda vAda* which was earlier propounded by *bhartRRi–prapa.ncha*, *bhAskara*, *niMbArka,* and others. This reconciles diverse views – duality as well as non–duality of Self and *brahman,* personal God as well as impersonal supreme Being, reality of the manifest universe as well as that of *brahman*, distinctness of individual souls and at the same time their being common essence of the manifestation, immanence of *brahman* and at the same time It being stainless, advocacy of path of Knowledge as well as that of intense emotional devotion etc.

Each of periods (5.2.1) to (5.2.6) is denoted by a dominant trend or proceedings in relation to Vedanta which distinguish that period. The dogmatic, dialectical, and syncretic trends are present in all periods, though the dialectic is more visible in post–BS era. BG itself is a text which syncretizes Vedanta*, sA.nkhya,* and *yoga* and blends Knowledge, Action, and Devotion in the path of Self realization. In *sha.nkara*'s work all the three traits are visible. He uses dialectics while refuting the opponents' arguments, subordinates the reason to the dogma of *shruti,* and syncretizes the diversity of *aupaniShad* opinions by using the concepts of *mAyA* and 'reality levels' etc. Similarly, *madhusUdana* uses dialectics to refute *vyAsatIrtha*'s arguments and at the same time supports many of the conflicting theories separately and independently implying that any of them can be used to explain the Reality. In the same spirit, *kAshmIraka sadAnanda* approaches individual theory dialectically but upholds syncretism when he says that the difference between 'theory of reflection' and 'theory of limitation' does not bother *vedAntin*–s.

The philosophical syncretism of Vedanta of this period was confined to theories within *kevala–advaita*. The feud between followers of *vishiShTha–advaita* and *dvaita* on one end and *kevala–advaita* on the other, continued for a long time and entered into 20th century. The scholarship of Advaita too entered and continued in 20th century by scholars such as

vAsudevendra, nArAyaNa sarasvatI (early 18th century), *rAma* (*rAya*) *kavi* (late 19th century), *anantakRRiShNa shAstrI* and *sachchidAnandendra sarasvatI* (20th century).[332]

Important Developments of this period: (1) Devotional sects of *vallabha* (*puShTimArga*) and of *chaitanya* (*bhaktiyoga*) completed the progression of theist Vedanta Schools. (2) The devotional *bhakti* tradition saw another great work in the form of "*rAma charita mAnasa*" (रामचरितमानस), composed by Goswami Tulasidas in local dialects of Hindi – mainly in Awadhi, interspersed with Bhojapuri, Braja etc.[333] (3) First sign of a kind of synthesis of Vedanta and Sufism, at the start of this period, appeared in the poems of Kabir (c.1440–1518); (4) Sufi literature of this period represents the syncretic phase of various Sufi orders; (5) Sikhism was founded by Guru Nanak (c.1469–1539) and culminated in Panth Khalsa of Guru Gobind Singh (c.1666–1708)[334]; (6) Advent of Maratha kingdom

332 *sachchidAnandendra* argued that the only authoritative method of interpreting UP is *adhyAropa-apavAda* and that the *post-sha.nkara* commentators with the exception of *sureshvara,* deviated from it and in the process distorted the concept of Ignorance. His stand resulted in the critical examination of Advaita principles and added to the overall scholarship of Advaita, to which *sachchidAnandendra* himself made significant contribution. The trend of 'one only method' however, is not in the eclectic spirit of Advaita-Vedanta. Knowledge has no injunctions; *sureshvara* suggests that any method, exegetical or otherwise, that helps to usher Knowledge is good enough. The broad indicators of such a method are 'selfless work [*niShkAma karma*], 4-fold means [*sAdhana chatuShTaya*], and equanimity [*samatva*]'.

333 This poetic classic, though not directly related to Vedanta, held sway over large part of India, particularly in Hindi belt. Its modern admirers included Gandhi - according to him, as a spiritual experience Tulasi Ramayan (the popular name of Rama-Charit-Manas) is almost unrivaled. Nothing elates me so much as the music of "Gita" or "Tulasi Ramayana"; he once said.

334 The Guru tradition of Sikhism is: (1) Nanak Dev: The founder of Sikhism and the composer of Japji Sahib, (2) Angad Dev: Lande Mahajani script was modified into Gurumukhi in his times, (3) Amardass: Divided the territory of his followers into 22 segments with a spiritual administrator for each segment. Gurudom became hereditary from his time onward, (4) Ramdass: A temple (Harimandir) near Lahor was built in his times which was later called as Harminder Saheb or Darbar Saheb Gurudwara and became the seat of spiritual authority of the Guru. The township was later known as Amritsar by the name of the lake (Amrit Sarovar) dug by his devotees for taking bath before the spiritual offerings, (5) Arjan Dev: He declared collection of 1/10th of individual's income from 22-segments towards the Sikh treasury making Sikhism a theocratic state. Guru Grantha Sahib was compiled (c.1604) during his times. He was tortured and killed by Mughal Emperor Jahangir (c.1605). He instructed his followers to take arms, (6) Har Gobind: Akal Takhta (God's Throne) was constructed, (7) Har Rai, (8) Har Kishen, and (9) Tegh Bahadur: He fought for the Kashmiri and Punjabi Hindus. He was killed by Mughal Emperor Auranzeb (c.1675), (10) Gobind Singh: He continued the struggle against the Mughals. Under him Sikhism was radically transformed into militant Khalsa Panth, which was borne at a congregation held at Anandpur (c.1699). After Guru Gobind, Granth Sahib (scripture of Sikhism) is considered as the

under the leadership of Shivaji (c.1630-1680) which was supported by *sa.nnyAsI-vedAntin* Samarth Ramdas; (7) The Naqshbandi order of Sufism, which wielded significant political influence, became active in India in the closing years of the sixteenth century; (8) Naga sect of martial *sa.nnyAsin*-s was organized at the initiative of *vedAntin madhusUdana sarasvatI*. This initiative is said to be at the behest of emperor Akbar;[335] and (9) For the first time, UP were translated into another language (c.1656). A collection of 52 UP was translated from Sanskrit into Persian at the instance of Mughal prince Dara Shikoh (c.1615-59).[336]

(A) *shuddhAdvaita*:[337] This School founded by *vallabha* (1473-1531), along with its contemporary *bhaktiyoga* School of *achintya bhedAbheda* (inconceivable dualism-non-dualism, popularly known as Gaudiya Vaishnavism), completes the progression of theist Vedanta Schools that

---

next and permanent Guru.

335 This proceeding is recorded by Prof J. N. Farquhar: One of the notorious practices of the Muslim priests 'as good Muslims', was to frequently 'attack and kill' the Hindus, lay and monastic, especially at the pilgrim centers such as Benares. Those priests were protected by faulty law that exempted them from any legal punishment. So, the hapless Hindus approached *madhusUdana* to do something to stop this injustice. Since he was well known at the court of Emperor Akbar, he met the emperor through Raja Birbal, and narrated to him religious atrocities at Benares, etc. As a solution the Emperor suggested that *madhusUdana* should organize a militant band of *sa.nnyAsin*-s to defend themselves and other Hindus. At the same time he promulgated a law that thenceforth the Hindu *sa.nnyAsin*-s too, like the Muslim priests, were outside the purview of legal action. Thus was born at the hands of *madhusUdana* the much respected and feared *nAgA* sect of *vedAntik sa.nnyAsin*-s. The recruits into it were from the warrior casts. They lived in monasteries called *AkhADA*-s (lit. gymnasiums), and were trained in the martial arts.

Ref 7.1(7) pp. 15 with cross ref 'The organization of Sannyasis of Vedanta', in the Journal of the Bombay Branch of the Royal Asiatic Society, July 1925, pp. 479-86. Also, see 'A History of Dasanami Naga Sanyasis' by Sir Jadunath Sarkar (Pub. Shri Panchayati Akhara, Mahairvani, Daraganj, Allahabad).

336 Dara Shikoh, was the eldest son of Emperor Shah Jahan. He was a learned man and knew Sanskrit and Vedanta. For him, the UP was the book to which Koran refers as “a book that is hidden” [Kitab al-Maknun] (*SUra* 56:78). He was executed by his brother Auranzeb during the war of succession to the Delhi throne, after ulama declared him heretic. The collection of UP which he got translated into Persian was called “The Greatest Secret” [Sirr-i-Akbar]. It was later translated from Persian into Latin in 1801-02 under the name Oupnek'hat by Anquetil Duperron. This collection was used by Schopenhauer to build his philosophical kernel. Dara Shikoh wrote an independent book called Majma ul-Bahrain [The Mingling of Two Oceans] which discovered the affinities between Vedanta and Sufism. He is said to have initiated the Persian translation of other two Sanskrit spiritual texts viz *gItA* and *yoga vAsiShTha.* (References: (1) 7.3(1), Deussen); (2) Mystical Dimension of Islam by Annemarie Schimmel; (3) Internet resources).

337 Based on article by G. H. Bhatt (ref 7.3(17))

started with *rAmAnuja*'s *vishiShThAdvaita* (qualified non–dualism). It defines the term *shuddha–advaita* [शुद्धाद्वैत] [SA] in two ways: (1) "It is the non–dualism which is pure"; or (2) "It is the non–dualism of the pure". Both these definitions are suggestive of SA's attempts to erase the distinction between the absolute and the relative which KA propounds in the name of inexplicable *mAyA*.

SA accepts four–fold foundation – Veda, BG, BS, and SB[338] in that order with the assumption that each scripture explains the unexplained of the previous work. Thus SB is described as the "ripe fruit of the wish–fulfilling tree, namely the Veda which have their root in *gAyatrI* verse (RV 3.62.10). Based on these scriptures *vallabha* strives to show that Advaita of UP is unalloyed with *mAyA*, both cause (*brahman*) and effect (universe and souls) are essentially pure and one. Amongst all other theist Vedanta Schools, ontologically, SA qualifies for the term pure monism since it assumes the universe to be material transformation of *brahman* and each soul to be small part (*aMsha*) of *brahman*.[339] Brahman is the highest entity of the nature of *sat* (Existence), *chit* (Knowledge), *Ananda* (bliss), and *rasa* (sentiment); the last one gives Him (*brahman*: God or Lord) the 'personal' (but not limited) character. He is omnipresent and eternal. He is *pUrNa* (complete) and *puruShottama* (best of beings). He has created the universe out of Himself for His *liilA* (sports), of which He is the *kartA* (doer) as well as the *bhoktA* (enjoyer). He is thus both the efficient and material cause of the universe which is naturally sustained by Him and absorbed in Him at the end, in a cyclic manner. He is absolved of the charge of evil, cruelty, inequality etc since He has created the world out of Himself as a play in which He himself is Doer and Enjoyer.[340] The negation of qualities in

338 *vallabha* wrote commentaries on *jaiminIya sUtra* [JS], BS, and SB and some other works, all of which is available in fragmented form. His BS commentary is known as *aNubhAShya*; it is available up to BS 3.2.33. His JS commentary pertains to JS 1.1.1 and 2.1, including his preamble of 42 verses. His SB commentary covers SB books 1, 2, 3, 4 (part), 11 (part); it is known as *subodhini*. He wrote *tatvArthadIpa* (*nibandha*) which discusses BG, SB and *aupaniShad* philosophy.

339 Monism is generally classified as (1) substance monism, (2) category monism, (3) absolute monism (one substance, one category). SA may be classified under 'substance monism'.

340 Here, God of SA becomes 'amoral' insofar as evil, sufferance etc are part of His sport. The same

nirguNa–brahman mentioned in UP refers absence of material qualities in Him. He possesses many divine qualities of which *GYAna* (Knowledge) and *kriyA* (activity) are the prominent ones. Being sovereign, He does not undergo any change though He transforms Himself into this world – a doctrine known as *avikRRita pariNAma* (unchanged transformation).[341] His *kriyA–shakti* is described in *pUrva* (*karma*) *kANDa* while his *GYAna–shakti* is described in *uttara* (*GYAna*) *kANDa* of Veda. Brahman at the immediately lower level manifests as *axara* (immutable), *kAla* (time), *karma* (action), and *svabhAva* (nature) and at still lower level appears as twenty–eight material *tattva*–s (elements) derived from *axara* viz *puruSha, prkRRiti, sattva, rajas, tamas, mahat, ahaMkAra, manas,* five *sUxma–bhUta*–s (subtle elements), five *mahAbhUta*–s (gross elements), five *karmendriya*–s, and five *GYAnendriya*–s. These later twenty–eight *tattva*–s represent the causal or changeable domain of Lord. Their categorization reminds of similar categorization in *sA.nkhya*, *kevala* Advaita, and Trika–Tantra Schools. If we take 28 *prAkRRitika* (causal) elements, add another four attributes of lower *brahman* (*axara, kAla, karma, svabhAva*) and four natures of *parabrahman* (*sat, chit, Ananda, rasa*) we get 36 elements. It is instructive to compare them with 36 elements of Trika since both the Schools are panentheist where the 'supreme principle' is 'transformed' into the world process by 'a kind of' *pariNAmavAda*, unique to the respective School.

Souls are derived from '*axara*' *brahman* like sparks from fire. In special cases they emanate directly from the Lord Himself. The *Ananda* (bliss) element in them is suppressed so that they are subject to bondage and ignorance. As a *aMsha* (small elemental derivative) of *brahman* they are not really 'created' nor do they die; it is only the body which is created and destroyed while all bodily characteristics like birth, age, death etc are

charge of moral nominalism is applicable to Trika, but not to KA; its *brahman* is no *kartA* or *bhoktA*

341 Unlike *vivarta-vAda*; here the transformation is real. This makes SA panentheistic. Inasmuch as SA's *brahman* remains unchanged after the creation; the metaphysical difference between *vivarta* and *avikRRita pariNama* becomes more of terminology than anything else.

predicated to the soul insofar as it is associated with the body. Soul is atomic in size and experiences the world by pervading the body through its quality of *chaitanya* or *GYAna* (intelligence, sentience). Souls are classified as (1) *pravAha*: those who primarily engage themselves in worldly activities, (2) *maryAdA*: those who follow the path of Veda, and (3) *puShTi*: those who worship Lord out of pure love engendered only through divine grace.

Universe is the real and essentially non–different effect of *brahman*. it is the material form of *brahman* in which sat is manifest and other characteristics like *chit, Ananda, rasa* are latent. The world (*jagat*) as created by Lord as a sport is different than the one (*saMsAra*) experienced individually by souls. This difference is due to Ignorance or Nescience (*avidyA*) which is the root cause of souls ego and his consequent experience of *saMsAra*. Nescience is the power of the Lord to which He subject *jIva*–s (souls) as a part of his sport. Souls ignorance made of *ahaMtA* (I–ness, egoism) and *mamatA* (My–ness or idea of possession) has to be destroyed by Action, Knowledge, and Devotion which earns the soul its Liberation.

SA accepts paths of *vaidika karma, GYAna,* and *puShTi* (by devotion and divine grace) with clear preference for the *puShTimArga* over the first two paths which together are known as *maryAdAmArga*. SA sees the best example of *pushTi* in *gopI*–s, the cowherd women of *vRRidAvana*, who loved *kRRiShNa* and were graced by Him. This divine love is called *sarvAtmabhAva* – seeing everything in Lord (all–in–One) which is distinguished from the *sarvAtmabhAva* of the *GYAni* who sees Lord in everything (One–in–all). The former one, according to *vallabha,* is superior and leads to the highest conception of *moxa*. In *puShtimArga*, Lord is said to be full of *rasa* (love, heroism, fury, humor, wonder, terror, pathos, and horror), in which *shRRi.gAra* (Love) is the most prominent *rasa* and is cherished by SA. The love has two aspects viz *saMyoga* (union) and *viyoga* (separation). In the *saMyoga* state of mind the devotees are supposed to

enjoy the happiness of the union with the Lord while in the *viyoga* state they are said to suffer the misery of separation and think of Him all the time; so much so that they cannot think or long for anything else but the union with *kRRiShNa*, the Lord, like lovelorn *gopI–s* wanted to be with Him. This path of love through divine grace was open to all irrespective of class, caste or gender while the *vaidika maryAdamArga* based on *pUrvakANDa* (*karmamArga*) and *uttarakANDa* (*GYAnamArga*) was available only to the males of the first three classes (*dvija*–s: *brAhamaNa, xatriya,* and *vaishya*). In *maryAdAmArga* there was place for *bhakti* or devotion but it was of the nature of intense longing for Knowledge or for the union with God (*Ishavara* or *saguNa brahman*) without any element of *shRRin.gAra* (love of the type that was bestowed by *gopI–s* on Lord *kRRiShNa* due to His divine grace). The *gopI*–s are the model of the divine love in *puShTimArga*. In SA axiology, the Lord is known as *gopIjanavallabha* (the beloved of the *gopI*–s). One who follows this path aspires to be a *gopI* and worship the Lord with the same loving devotion. *puShTi–mArga* believes that all souls have a feminine principle in them which when stirred by the divine grace can follow the path of devotional love. In such a path Lord is the spiritual husband or a beloved (*vallabha*) of the soul.

SA is the last stop in the Indian non–dualist systemic tradition which started with Advaita Vedanta. SA's conception of *brahman* full of *rasa*, though had *aupaniShad* reference, received systematic attention for the first time in Vedanta framework. The concept of *axara brahman* had a *shrauta* as well as *smArta* reference, but it received a systemic treatment in SA. Metaphysically and axiologically, SA can establish equivalence with Trika more easily than with Advaita Vedanta, but culturally all the three monist Schools differ from each other. SA distinguished itself more as the axiological *puShTimArga* than as the metaphysical *shuddhAdvaita*. SA sublimed the concept of love in the Vedanta framework. It gave an axiological context to the popular folklore of *kRRiShNa* in relation with *gopI*–s. Both *puShTimArga* and its eastern sibling *gauDIya–vaiShNava* sect

brought emotions, playfulness and color in the austere Vedanta tradition in the form of *kRRiShNabhakti*.[342] The true devotee of *puShTimArga* however, is said to be a renunciate and is devoid of the notion of ownership. His love is supposed to be platonic and not illicit.

(B) Kabir (1440–1518) was a mystic composer and seer who represents, in the popular belief, the synthesis of *bhakti* cult of Vedanta and Sufism. His greatest work is named "*bIjaka* [seedling]". This collection of poems demonstrates Kabir's own universal view of spirituality. His vocabulary is replete with ideas regarding *brahman* and Hindu ideas of *karma* and reincarnation. He often advocated leaving aside the Qur'an and Veda and to simply follow *sahaja patha*, or the Simple/Natural Way to the Oneness of God. He believed in the *vedAntika* concept of *Atman = brahman*, but unlike earlier orthodox *vedAntin*-s, he followed this philosophy to its logical end by spurning the Hindu societal caste system and icon-worship. The major part of Kabir's work as a 'bhagat' was collected by the fifth Sikh Guru – Arjan Dev, that forms a part of the Sikh scripture.

(C) Sufi Literature:[343] Sufi literature of the post-Timur period shows a significant change in thought content. It is monistic in spirit. After the fall of Muslim orthodoxy from power at the center of India for about a century due to the invasion of Timur; Sufism became free from the control of the Muslim orthodoxy and consorted with Hindu saints, who influenced them to considerable extent. The Sufi adopted monism, *bhakti* and *yoga* practices from the *vaiShNava* and *shaiva* sects. By that time, the popularity of the *vedAntika* pantheism among the Sufis had reached its zenith.

Eminent Sufi saints expressed their ideas generally in Persian poetry and prose, but what made Sufism a household word and a mass movement in

342 *vallabha* is said to be of a South Indian (Telugu) descent; however, the spread of *puShTimArga* is more in parts of Rajasthan, Gujarat and Uttar Pradesh of India than in the South.

343 Based on "Sufism in the Indian Subcontinent" by Sayyid Athar Abbas Rizvi (c.1921-1994) (from www-sunnirazvi-org/sufism/india/subcontinent; access: 9.9.2009; Source: History of Sufism vol-1&2 by S. A. Rizvi).

the Indian subcontinent was the poetry in its regional languages. The Chishtis, both the eminent leaders in cities and village Sufis, were pioneers in the movement, writing mainly in Hindawi or Hindi; later, Sufis in other parts of the country began to give vent to their emotions in touching Hindi poetry. The Shatotoariyyah wrote both Hindi and Rajasthani poetry. The Hindi mathnawi – Madhu–Malati, which Shah Manjhan Shatotoari composed c.1545, reiterates in a most artistic and lyrical style the Sufi and Hindu (Vedanta) theory of the self–manifestation of the Absolute.

The Kashmiri poetry of Shaykh Nur al–Din Rishi (1378–1439) saw the cross–fertilization of Sufi beliefs with those expressed by Lal Ded or Lalla, a Kashmiri Shaivite woman whose supreme Reality, identified as *shiva*, was Eternal, All–Pervading and All–Transcending. Some of Shaykh Nur al–Din's verses are almost identical to those written by Lalla, but those which are attributed only to the Shaykh exhibit him as an ardent devotee of the Absolute, trying to reach the Unknowable in the heart by lighting the lamp of love. To him, the repetition of the Islamic profession of faith was incomplete without a valid realization of the reality of the Self.

In Panjabi Sufi poetry, God is the Beloved and the Sufi, or the human soul, the woman separated from her lover by illusion or *mAyA*. The Sufi soul at times wails, then cries and yearns for union with the Beloved. The Sufi poet in the Panjab generally refers to three stories of perfect love in his poetry. They are the love tales of Hir Ranjha, Sassi Punnu, and Sohni Mahival, these tales of perfect love which end tragically are popular with all Panjabis. For a Sufi it acquires the spiritual meaning. Around c.1766, Warith Shah, a famous Chishti Sufi re–versified the Hir–Ranza story in which Yogi Bhilnath exercised his spiritual power in collaboration with five Pirs. In this mathnwai he repeatedly portrays the unio mysitica. The greatest Sufi poet of the Punjabi language however, is said to be Mir Bullhe Shah Qadiri–Shatotoari (c.1680–1752), whose imageries are in strict adherence to the shari'a.

In Bengal, the Housayn Shahi sultans (1494–1538) gave considerable

encouragement to Bengali literature, but a real flourishing of Bengali Sufi poetry took place mainly from the sixteenth century on in the Chittagong region and at the Arakanese court. Some works translate the Natha Panthi literature from Sanskrit into Bengali and try to reconcile them with Sufi maqamat (stages) and teachings. Sayyid Sultan of Chittagong region (c.1550-1648) wrote mystical poems Gnan(*GYAna*)Chautisa and Gnan(*GYAna*)Pradipa and attempted to harmonize Hathayoga with Sufism.

As was the case in other regions of India, the 'sama' gatherings of Sindh reverberated with Sufi music in the Sindhi language. The foremost Sufi poet of Sind was Shah 'Abd al-Latif (c.1690-1752). The melodies of his poetic works called Risalo (The Book) embodying the folk ballads of Sindh are very emotive and stirring.

The 18th century also saw the crystallization of the poetic form of Urdu, spoken both by Hindus and Muslims. Mirza Ghalib (c.1797-1869), though not a conventional pious Muslim, wrote Urdu poetry with deep spiritual sensitivity.

(D) Sikhism of Nanak took a break from Hindu traditions of rites, cast system, and icon worship - Nanak was against fasts, penance, pilgrimages, and renunciation of the world. Sikhism's spiritual base however, is Vedanta[344] in which *sat* (God, supreme Being) is to be realized

---

344 According to the Guru Granth Sahib [G], the supreme Being is: beginning less (G.1351), primordial Being (G.129), complete or integral (G.705), eternally true (G.1, 119), without birth (G.1, 99), transcendent as well as immanent (G.79, 102 etc), *antarjAmi* (G.13, 43, 454 etc.), *nirvairu* or sans enmity (G.1, 99), fearless (G.1, 199, 464 etc.), supremely resplendent (G.13, 277 etc.), supreme bliss (G.814), untainted or *nira.njana* (G.119, 597, 1353), and both *sarguNa* and *nirguNa* (G.128, 862). These are all indicators of *brahman*. Guru Nanak has sung the glory of Om (G.929-930) as the creator of the Vedas, etc. The "Ek Om" of G is conceptually very similar to the Om of UP. Japji's God is akin to *neti neti brahman* (Ref Tr. By K. S. Duggal); Also, 'neta neta kathanti beda' (Guru Arjuna, G.1359) points to *neti neti brahman*. These are all echoes of the UP.

The philosophical concepts in G, such as indestructibility of soul, the cycle of birth-death-rebirth, maya, brahamgiani, importance of guru, importance of recitation and meditation of Hari or Ramanama, realization of soham for the Liberation, jeevana mukti, the merger of the individual soul with the supreme soul, the two categories viz the manamukha and the gurumukha, the immanence of the Supreme being, and It being a bliss are all *aupaniShad* Concepts. The rejection by the Sikh Gurus of the *vaidika* rituals and icon worship, and their insistence on inner realization of God is not inconsistent with the teachings of Advaita.

by Nam (God's praise), Dan (charity), Ashnan (purity), Seva (service to humanity), and Simran (prayers). Some sects like Udasi founded by Guru Nanak's son Shri Chand, and Nirmals founded at the behest of Guru Gobind Singh share traditions of Hinduism and blend Vedanta with Sikhism. Many Hindus revered Sikh Gurus who fought against Mughal oppression and acted as their savior. The pacifist Sikhism of Nanak increasingly became militant while defending itself and others, and in the process emulated the political theocracy of Islam. Traditionally, Hindus have viewed Sikhism as a reformed and militant sect of Hinduism, while many Sikhs today consider their sect as a separate religion. The initial phase of Sikhism is seen by many as an attempt to synthesize Hinduism and Islam.

There was a synergy between advent of Sikhism in Punjab and the Maratha rule in the western and central India. This synergy was not only confined to the spiritual exchanges[345], but also extended indirectly over the battlefields. After the decline of Mughal empire and during the regime of Bajirao Balaji, Marathas consolidated their power in Deccan and expanded northwards. The period between c.1740–1761 saw tussle between Afghans and Marathas for the supremacy of northern India. Marathas under the leadership of Raghunath Bajirao surged into Punjab and removed its Muslim ruler in c.1756, and then marched triumphantly beyond Punjab to reach Attock in Paktoonistan. But Maratha rule in Punjab was short lived; in a decisive battle of 1761, Abdali defeated them. This third battle of Panipat however, weakened both Afghans and Marathas, and the Sikhs stepped in to fill this power vacuum in Punjab. They established their hold on part of it through the efforts of Jassa Singh Ahaluwalia and others in spite of their early loss in the battle of Wadda Ghalughara against Abdali in 1762.

---

345 Marathi Sant Namdev (c.1270-1350) from western Maharashtra had visited Punjab and spent his last 20 years there preaching *bhAgavata dharma.* Some of his Hindi/Punjabi verses totaling 61, have been included in Granth Sahib. Guru Gobind Singh's last year (1708) was spent in Nanded (Maharashtra) where he met his legendary disciple Madho Das a.k.a. Banda Bairagi and named him as Gurubaksha. In Nanded, Guru was fatally wounded by two mercenaries sent by Wazir Khan, Nawab of Sirhind.

Meanwhile, Marathas recouped and their lieutenant Mahadji Shinde occupied Delhi and installed the (powerless) Great Mughal there (c.1771) which in turn appointed Mahadji as his general administrator (1785). After the death of Mahadji (1795), there was nobody to bid for the supremacy in northern India. Sikhs stepped in again to fill this vacuum, this time under the great Ranjit Singh and his general Hari Singh Nalwa. They extended the frontiers of the Sikh rule into Afghanistan right up to Kabul. Ranjit Singh's was the only independent kingdom of his time in India, which otherwise was under the control of British East India Company. Ranajit Singh died in 1839. After two Anglo–Sikh wars (1845, 1849) East India Company gained full control of the Sikh territory.

(E) Samarth Ramdas (c.1608–1681) was a *vedAntin* and a *sa.nnyAsI* with a difference. His Dasbodh[346] (Discourse of the Servant) bears testimony to this difference. To understand the significance of his work, the

346 Dasbodh [DB] [दासबोध] (c.1654) is an Advaita Vedanta work with a good dose of practical teaching. It is written in Marathi. It comprises of 7751 stanzas (ओवी) distributed in 20 'chapters' (दशक), each consisting of 10 sub-chapters (समास). DB1.1 succinctly states the purpose and scope of the text. It teaches absolute monism similar to that of GK. Interestingly though, DB (5.6.8-9) defines *tUryAvasthA* (4th stage) as *sarvasAxatva* and rejects it because *sAxatva* has duality. When *sarvasAxatva* is negated, what remains is pure Knowledge. Here DB follows the lead of YOV. DB 7.3 discusses 14-types of *brahman*: (1) शब्द (word representation), (2) ॐ: ओम् (letter representation), (3) ख (space like), (4) सर्व (ALL That is), (5) चैतन्य (energy, animating principle, consciousness), (6) सत्ता (reality, existence), (7) साक्ष (witness), (8) सगुण (with properties and attributes), (9) निर्गुण (w/o propert*ies* and attributes), (10) वाच्य (expressible), (11) अनुभव (immediate experience), (12) आनन्द (bliss, peace), (13) तदाकार (unity), (14) अनिर्वाच्य (inexpressible). DB rejects all these *brahman*-s on the criterion of constancy (शाश्वतत्व) delineating the '*neti neti*' process. Interestingly, DB rejects *nirguNa brahman* too saying that it is mere name, denoting an idea defined in terms of (absence of) *guNa*-s. Reality is beyond ideas because ideas are fallible, being no more than our mental states [*vRRiti*]. DB 9.1 gives 42 negative indicators of *brahman* to firm up the concept of *neti neti*.

DB outlines the path of Liberation [*sAyujya mukti*] through devotion and Knowledge. In *dashaka*-4, it describes 9-fold 'devotion' [नवविधा भक्ति] of SB 7.5.23: श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं | अर्चनं वन्दनं दास्यं सख्यं आत्म-निवेदनं || (1) hearing, (2) narration of God's stories, (3) repeating the God's name, (4) attending to Guru, (5) worshiping the God, (6) salutation to God, Guru, and saints, (7) devotional service, (8) love and friendship to God and ALL, (9) Self-realization. First eight are *saguNa bhakti* leading to 'identification with God' [*sarUpatA mukti*] [सरूपता मुक्ति], while the last one is *nirguNa bhakti* leading to *sAyujya mukti* [सायुज्य मुक्ति] or *moxa*. DB 6.10-36-38 states *ekajIva-dRRiShTi-sRRiShTi vAda* as a metaphor. DB 8.2.2 alludes to *vivarta vAda* while DB 8.3.1 alludes to *ajAta vAda*. DB 8.3 explains the concepts of *mUla-purUsh* [*Ishvara*], *mUla-mAyA* [*mUlAvidyA*], and *nirguNa brahman*. DB 8.9 describes the indicators of the 'Self-realized person' [*siddha*] [सिद्ध]. DB explains the significance of 'discrimination' (*viveka*) at many places, as to how *viveka-vairAgya* leads to *Atma-nivedana* and *sAyujya-mukti*. (Ref Sarth Shrimat Dasbodh by K. V. Belsare, 1991).

political context of his times needs to be understood.

After the abrupt downfall of Vijayanagar empire (c.1565) and of the Gajapatis of Orissa (c.1568), the Islamic political domination of India was at its zenith. Aurangazeb's rein (c.1658–1707) extended it to its maximum limit. In this period, the Maratha king Shivaji (c.1630–1680) challenged Mughal domination and performed the *vaidika* coronation ceremony (c.1674) in a manner befitting a Hindu king. Shivaji's kingdom was small in size, barely some districts of western India, but its significance goes much beyond its size. Shivaji consciously emphasized the religious aspect of his kingdom and claimed to fight for the Hindus against the Muslim rule. Aurangzeb exacerbated the religious confrontation by destroying sacred Hindu temples and forcing the hated '*jizya*' (poll tax) on Hindus – though he sought the cooperation of Hindu chieftains. On the other hand, Shivaji never discriminated amongst his subjects on the basis of religion and did not mind allying with Deccan's Muslim sultanates to fight Mughals.[347]

Ramdas, established temples[348] and monasteries and actively supported Shivaji's vision. In his Dasbodh, he not only propounds Advaita Vedanta, but also advises the ordinary man how to conduct his *vyavahAra* (day to day activities) of *kAma* (wants) and *artha* (means) within the framework of *dharma* (duties) leading to *moxa* (Liberation).

As we shall see next, philosophical and religious syncretism was counter–posited by politics of identities causing further antagonism, particularly after c.1600, between Hindus and Muslims.

---

347 After Shivaji's death, Aurangzeb shifted his base to mid-south (Maharashtra) to subdue the Marathas. He captured Shivaji's son Sambhaji and tortured him to death. Marathas however, fought back relentlessly and after Aurangzeb's death came back strongly under the leadership of their minister (peshwa) Balaji Vishwanath Bhat and his descendants, particularly the great Bajirao Balaji (c.1701-1740) and his lieutenants like Shinde and Holkar who established Maratha supremacy in Northern regions.

348 He was a devotee of Lord Ram and worshiped Ram's divinely strong servant Lord Hanuman as a symbol of physical as well as moral strength. He advocated physical exercises in the daily regimen of students as well as householders. Among the temples which he established are eleven principal seats of Maruti (Hanuman) in Maharashtra.

(F) **Naqshbandi Tariqah and Sufi Thinkers**:[349] Naqshbandi order played an important and decisive role in socio–political development of the Indian subcontinent. Khwajah Baqi Billah was a well known Naqshbandi saint who established the order in India in the closing years of the sixteenth century. Steeped in the Naqshbandi principles of organization and communication, he was able to disseminate the message to commoner and Mughal noble with equal facility. In five years he managed to build up a network of adherents to the Naqshbandi order whose social base included diverse constituents: the ulama, the Sufis, the landowners [maliks], and the officials [mansabdars].

Shaykh Ahmad of Sirhind a.k.a. Sirhindi in Punjab (b.1563), one of the distinguished disciples of Khwajah Baqi Billah, reorganized the doctrinal basis of the order. Like the preceding Naqshbandi saints of Central Asia, he demanded from his disciples a strict adherence to the Qur'an and the sunnah. He was critical of Akbar, the third Mughal emperor of India. He felt that the attitude of Akbar "sullied the purity of Islam and the political social and cultural life of Muslims". His viewpoint influenced the fourth Mughal emperor, Jahangir, who promised to defend the law of Islam. However, later enraged with Shaykh's too much interference in administration, Jehangir imprisoned him in Gwalier but released him after one year. Under the influence of Sirhindi whose belief that Islam is a complete way of life stirred the Muslims to retrieve the medieval glory of the faith in this sub continent.

The sixth Mughal emperor Aurangzeb, who received his religious and spiritual training from the sons and grandsons of Shaykh Ahmad, had a decisive influence of the Naqshbandi order in his religious views and policies towards other religions. Shaykh's illustrious descendants include Shah Wali Allah (d.1762), Shah 'Abd al–'Aziz (d.1824), and Sayyid Ahmad Barelwi (d.1831). This part of its spiritual lineage brought the Naqshbandi order into direct confrontation with the colonial authorities as it did in other

349 Ref “Sufism In India: Its origin, history and politics” by R. Upadhyay; © SAAG, 2004.

parts of the world.

Shah Wali Ullah, a prominent Muslim thinker of 18th century who shaped the destiny of Indian Muslims was also a Sufi of Naqshbandi order. He invited Ahmad Shah Abdali, the Afghan ruler to invade India to stop what he thought as subjugation of Muslims in the hands of Hindus. While formulating the contours of his mystical ideology, he transformed the Islamic mysticism to a theopolitical concept for supremacy of Islam and for political power to the Sunnis. His doctrine for internal unity of Muslims through complete adherence to pure Islam was only to fight against the infidels and for reestablishment of assertive Islamic political power. His ideology had no scope to accommodate any order of non–Islamic mysticism, which he regarded unhealthy. He tried to comb out all the foreign influences, such as neo–Platonism and Vedantism from Islamic mysticism. Carving out a new path for Sufism he became an active Islamist with a sole objective for resurgent Sunni political power in Delhi. (A History of Sufism in India, Vol. II, by Rizvi, page 259). Wali Ullah synthesized the three major Sufi orders namely Qadari, Chisti and Naqsh–bandi to unite the Muslim society against the Hindus. Like Shaykh Ahmad Sirhind; he was also against the presence of Hindu employees in the administration of Muslim rulers.

Sayyid Ahmad Barelavi, a disciple of Abd al Aziz, (the son of Shah Wali Ullah) continued the tradition of Wali Ullah by synthesizing the three major Sufi orders" (The Sufi orders in Islam by Spencer Trimingham, Oxford, 1971, Page 129). He launched armed jehad against the non–Muslims but was killed in the battle of Balkot against Sikh leader Ranjit Singh. Karamat Ali, a disciple of Sayed Ahmad Barelavi further developed the ideology for purifying Islam from the influences of Hindu customs and traditions. 'His work largely paved the way for the establishment of the organization which has more recently been developed under the name of Ahl–I–Hadith'[350] (People of Hadith). ("Indian Islam" by Murray Titus, 1979, p.186)

---

350 A reform movement in India in 19th century. It acknowledged only Hadith for interpreting Qur'an.

(**G**) **New–Vedanta**: During the British rule (c.1818–1947), Vedanta philosophy was adopted by many movements and their protagonists[351] aiming to reform and revive the religious and philosophical traditions of India. Nationalist leader like Tilak and the spiritual leader like Vivekananda adopted this oldest native philosophy by emphasizing action oriented *karmayoga* of *gItA*. Here 'righteous conduct' and 'selfless service' was equated with renunciation. This active outward looking realization rather than passive inward looking contemplation was considered to be the true message of Vedanta. Vivekananda (1863–1902) propounded this message at the World Parliament of Religions in Chicago, USA (1894) and thereafter in India. Here, individual self–interest transcended into increasingly bigger spheres of personal, familial, communal, societal, and national welfare. Ideologically, it could claim to expand its vision further, to be global in the *aupaniShad* spirit of "*vasudhaiva kuTuMbakam*" (universal brotherhood), and in the *RRigvaidika* spirit of "*ekam sat viprA bahudhA vadanti*" [of the One Being, sages speak in diverse ways].

---

351 Such as (1) Brahmo Sabha (Samaj) (c.1828) of Ramamohan Roy (1772-1833) in Bengal; (2) Prarthana Samaj (c.1867) founded and guided by Dr. Atmaram Pandurang, Sir R. G. Bhandarkar, Narayan Chandavarkar, Justice Ranade et al in Maharashtra; (3) Arya Samaj (c.1875) of Dayananda Saraswati (1824-83) in Punjab.

Raja Rammohan Roy, the initiator of Brahmo Samaj, is said to be the pioneer of modern Indian renaissance. By introducing Western ideas of liberal democracy and reaffirming his faith in Advaita Vedanta, he gave a sense of direction to the course of India's future social development. He was a social reformer moved primarily by considerations of humanity. It was as a result of his persistent campaign that the cruel custom of Sati was declared illegal in 1829 by Lord Bentinck. He also advocated widow remarriage, and property rights for women. He studied the Upanishads and the Sutras. He set up in 1817, the Hindu College, the first college of modern (post medieval) India in collaboration with David Hare and Alexander Duff. He also setup Vedanta College offering courses as a synthesis of Western and Indian learning.

Dayananda Saraswati was a reformer with difference. He unequivocally condemned idol-worship, animal sacrifices, ancestor worship, pilgrimages, priest-craft, offerings made in temples, the caste system, untouchability, child marriages and discrimination against the women on the grounds that all these lacked *vaidika* sanction. He discouraged dogma and symbolism and encouraged skepticism in beliefs that run contrary to common sense and logic. Dayananda was the first to proclaim "India for Indians". One of his notable disciples was Shyamji Krishan Verma who founded India House in London and guided other revolutionaries. His other disciples were Sw. Shraddhanada, Lala Lajapatrai and many freedom fighters who got their inspiration from his 'Satyartha Prakash'. Though Dayananda gave the call "back to Veda", he was not enthused by Vedanta; he took it to be an escapist and other worldly outlook.

This sublimation of self had a long Indic tradition.[352] In its final stage individual self identifies itself with the cosmic consciousness to realize the Self [*Atman*] and to become selfless in the absolute sense of Advaita.

BG's *karmayoga* has a message – 'fight for the right' [*dharma yuddha*] as a part of one's duty without favor or fervor. On the other hand, MB in which BG is embedded, posits the principle "*ahiMsA paramo dharmaH*" [non–violence is the highest religion] at several places. These apparently contradictory principles of *dharma yuddha* [righteous war] and *ahiMsA* [nonviolence] are made to stand side–by–side in BG and MB.[353] The *karmayoga* enshrining these principles gave impetus to the Indian freedom movement in two ways. The concept of *dharmayuddha* as a nonviolent struggle to establish righteousness was articulated by Gandhi as *satyAgraha* [firm demand for the truth]. On the other hand, for revolutionary freedom fighters, this espousal did not necessarily exclude physical or material violence to the foes.

In *karmayoga,* righteousness (*dharma*) is extremely important. *shAstra* tried to define the *dharma* time and again (see f. n. of section 4.2). In modern times perhaps no other Indian politician took *dharma* as seriously as Gandhi. However, he reserved the right to interpret the scriptures and to understand the spirit behind the scriptural words in light of his own conscience which, by his own admission, was framed by *gItA* and *yama* traditions of *yoga*.[354]. Yet, Gandhi was only following Hindu code in its true spirit.[355] His conscience or the 'inner voice' as he called it, was the

---

352 Concept of 'universal welfare' as the signature of enlightenment was probably articulated first time in Indian tradition by Buddhist Pali canon. It might had been there earlier in *yogika* and *vaiShNava* traditions, but its known articulation in PY and *maho.apaniShad* is posterior to Buddha

353 This internal conflict between the concepts of 'righteousness' and 'non-violence' is discussed in MB (*shAntiparva*). In general, MB and BG can be seen as moving towards universal moral order and justice, though these concepts, particularly justice, are obscured in *kArmika* theology.

354 He proclaimed himself to be an orthodox [*sanAtanI*] Hindu. He believed in Hindu scriptures, *yama-niyama, varNAshrama, Atman-brahman* unity, permanence of *Atman*, *karma*-law, rebirth, and *moxa.* Further, 'cow protection' for him was the most important outward manifestation of Hinduism. He was comfortable with icon worship. His conscience was shaped by two of the *yama*-s: *ahiMsA* (non-violence) and *satya* (truth). (Ref "Hindu Dharma" by Gandhi; Pub. Orient Paperbacks, 1978).

355 Gandhi said, "My belief in the Hindu scriptures does not require me to accept every word and every verse as divinely inspired... I decline to be bound by any interpretation, however learned it

expression of *viveka,* the foremost virtue in Vedanta'. For him it was a deeply moral concept.

If we synthesize the 'proactive realization' of Vivekananda, and 'moral conscience' of Gandhi with (classical) Advaita we get the essential elements of the so called “New Vedanta” [NV], though these features were present in one or the other Indic tradition:

1. *prasthAnatraya* (*Upanishad*s, BG, and BS) are the source books of NV metaphysics and ethics. They are open to ALL regardless of cast, class, gender, or race. *sha.nkara*'s commentaries have the foundational status, but *sAdhaka* can follow any *Agamika* scripture insofar it teaches the purport of *Atman = brahman*.
2. NV strives to firm up *sadasad viveka* of the 'aspirant' [*sAdhaka*]. It is the faculty which discriminates what is 'right' and what is 'wrong' within the guiding principles of Truth and Non-violence in *yama* (*yoga*) tradition. This *viveka* helps the aspirant to consolidate other virtues of *sAdhana-chatuShTaya* (4-means) of Vedanta.
3. Self realization process is both inward focused and outward looking: hearing [*shravaNa*], pondering [*manana*], yearning [*nididhyAsa*] go along with 'selfless service' [*niShkAma karma*]. It is an active spiritual quest – not letting things happen, but causing them to happen without appropriating their doer-ship.
4. NV expands the sphere of self interest from 'me and mine' to 'we and ours' by transcending the notions of family, cast-community, class, and society and finally encompassing all 'beings' to identify with cosmic Self.[356] It equates charity and compassion to the percept of service to the Self within all beings. Equanimity is an advanced stage in this path of Self realization.

---

may be, if it is repugnant to reason or moral sense". This rational expression is not much different than the advice in the 6th century scriptural text y*oga vAsiShTha* (YOV 2.18.3): Though human in origin, the exposition of the truth is to be accepted; otherwise even what is regarded as divine revelation is to be rejected. Also, ref *manu-saMhitA* 2.1 (हृदयेनाभ्यानु ज्ञातो यो धर्मस्त निबोधत).

356 This is also the traditional Vedanta position (see VC 339).

5. In its more liberal form; NV can borrow techniques from other traditions, Indic or otherwise, without violating the *yama* commands; particularly of truth and non–violence. In that sense NV will be culturally neutral within the over all framework of austerity and equanimity. It shall be open towards secular disciplines including science and arts insofar as they help the Seeker in her path of Self–realization.[357]

(H) **New–Advaita and Science**: The 'doctrine of Advaita[358]' can be summed up in the language of science and metaphysics:[359]

(1) Phenomenal Universe (PU) including Body+Mind+Intellect (BMI) of 'Intelligent Beings (IBs)'[360] is inexplicable or indeterminate[361];

(2) There exists an 'irreducible[362]' and 'immeasurable[363]' entity X, without which IBs and PU do not exist.

The second statement does not come under the purview of science, though both statements together provide two important scientific pointers: (a) Indeterminacy of PU and (b) Irreducibility of X without which IB loses its qualifying property of empirical awareness. Entity X then, is called Consciousness or Awareness.

Indeterminacy of PU: The first pointer is acceptable to science inasmuch as all current major scientific theories are valid only within invariant limit positions beyond which (and due to which) the concept of PU becomes

357 Aurobindo (1872-1950) interpreted RV and UP afresh, taking clues from the science and metaphysics to develop what is some times known as Integrated Advaita (ref 'The Life Divine' 1939)

358 "ब्रह्म सत्य जगन्मिथ्या जीवो ब्रह्मैव नापरः" (see 0.0: Introduction). "जीवो ब्रह्मैव नापरः" is the absolute identity of 'substratum of *jIva'* (*Atman*) and 'substratum of *jagat'* (*brahman*).

359 NV obviously cannot be a 'consistent and complete formalism that has been ruled out by Godel's Theorems (1931). It can however, aspire to be as consistent as any other metaphysical theory.

360 IB: BMI which is capable of 'qualitative' experience. In Advaita, BMI itself is experienced in the framework of subject-object duality, and is a part of PU.

361 PU is subjectively experienced but no definitive ontological statement can be made about PU.

362 That which cannot be formulated using the laws of physics and in the language of mathematics.

363 That which cannot be measured or quantified (objectified). In Vedanta the term 'object' assumes a different connotation in its subject-object framework. That which can be subjectively experienced is objective. That which cannot be objectified is then: (a) subjectively non-experiential (non-phenomenal or noumenal); (b) directly and immediately experiential, in which, by assumption there is no subject (I-ness, ego). The later postulation ascribes fundamental status to 'direct experience' (*anubhava*), moving closer to other panentheist Schools like *pratyabhiGYA*.

indeterminate. For example, there is maximum finite speed in Special Relativity, minimum non–zero action in Quantum Theory, minimum non–zero entropy in Thermodynamics, and maximum finite force in General Relativity. These fundamental limits result in minimum and maximum bounds for all phenomenal observables in PU and lead to indeterminacy in terms of space–time and energy–momentum. At the extremal scale, phenomenal entities cannot be distinguished or separated from each other and we cannot make any definitive statement about their existence. Astrophysical 'Black Hole' singularity is a typical and popular example of such indeterminacy. As a consequence, the concept of PU in its totality becomes undefinable and inexplicable.

Indeterminacy of Experience: Not only we cannot make any definitive statement about the PU beyond limit positions; even within observable limits, it is not possible to make precise and definitive statements about our phenomenal experience. We cannot measure and explain the perceptual–phenomenal properties of objects except outlining the processes behind their occurrence. We may identify brain or nervous system as the basis of our experience; still, we cannot explain the subjective quality of our experience (qualia) such as greenness of the grass, pain of a pinch, fragrance of a flower, or sadness of separation from our beloved.

Currently the most formidable problem for the cognitive scientist is the **Hard Problem of Awareness** – How a qualitative experience whose conceptual basis is Awareness[364] can be explained in terms of its neurological–material basis. If neural state N is the neural basis of the sensation of red, why is N the basis of that experience rather than some other experience or none at all? (Nagel 1974, Levine 1983, Block 1995, Chalmers 1996, Searle 1998). The so called hard problem sees an epistemic (explanatory) gap between neurological–conceptual domain and

364 In Advaita, Awareness is conceptualized as a substratum experience without any phenomenal content. This is different than its normal usage in modern day philosophy where it is frequently equated with an ability to experience or the experience itself.

phenomenal–perceptual domain which is typically and subjectively characterized by the qualia. Reductionists resist this gap and approach the hard problem through conceptualization and modeling, while non–reductionists acknowledge the irreducible nature of this gap and assign it a kind of fundamental status. In such proposals, generally (1) empirical awareness is a fundamental feature of the world, like space–time and mass–energy, entailing that phenomenal properties themselves are fundamental; or (2) empirical awareness in itself is not fundamental, but is necessitated by some more primitive proto–phenomenal entity X which is located at the fundamental level of physical reality.[365] (Russell 1926, Feigl 1958/67, Maxwell 1929, Chalmers 1996, Griffin 1998, Strawson 2000, Vellmans 2008). This proto–phenomenal entity X is labeled as Awareness.

WC, BMI, and Substantial Monism of UNF: In Advaita, knowledge comes only as experience. This experience can be roughly divided into (a) sensory perception; (b) experience of self; (c) memory; and (d) abstraction (intellect). The later three categories are exclusively associated with what we call as mind–intellect (MI) while the first one (sensory perception) has both mind (internal) part and sense organs (external interface) that collect sense data which, at least in human beings, have five main perceptual properties. This entire experience is available through the complex of BMI to the IB. In Vedanta, IB can be conceptually mapped onto five–sheaths; the first two outer sheaths are gross body and its processual functions (related to B part of BMI), the interior two sheaths roughly correspond to Mind and Intellect (MI part of BMI), and the fifth inner sheath corresponds to bliss which, for our purpose; we will take as Witness–Consciousness (WC) as will be explained later. This BMI as well as the whole PU is made of five basic and subtle evolutes, each of which is evolved from, and having perceptual properties of its predecessor, in addition to having perceptual property of its own.[366]

365 “Consciousness and its Place in Nature” by David Chalmers [Published in (S. Stich and F. Warfield, eds) “Blackwell Guide to the Philosophy of Mind” (Blackwell, 2003)].

366 In *pa.nchIkaraNa;* space (sound), air (sound, touch), fire (sound, touch, vision), water (sound,

The original element, if it can be called as such, is unmanifested, from which other perceptual elements evolve and devolve into. In the cosmic evolution–devolution cycle this protomental entity – "unevolved, unseparated name and forms" (UNF) is the origin of PU. The subtle elements combine in various ways to form gross objects of PU including BMI.[367] Since everything evolves from UNF, it is the basic stuff of which the PU is made of in the reductionist sense. UNF's relationship with X is undefinable. On one hand, being unmanifested, UNF does not have any property distinguishing it from X other than it being the basic cause (seed) of the PU. The ontological status of UNF is indeterminate insofar it is not manifested, making the PU indeterminate in the reductive sense.

Certain Schools of Vedanta term the causality or potency of UNF as 'Primal Ignorance' (PI) or Maya, an entity of a 'positive kind' insofar as it notionally projects itself into the plurality of phenomenal objects. Others see it as basic cognitive error which they term as Ignorance and which for them is nothing but lack of Knowledge wherein X is confused (superimposed) with something else. The advocates of primal Ignorance often formulate 'auxiliary ignorance' (ai) which is an "error within an error" wherein an Object O1 or its properties are confused with Object O2 or its properties such as a "rope in semi–darkness is seen as a snake" or a "clear crystal is seen as colored one" etc. When the primal Ignorance is removed the auxiliary ignorance is automatically removed; but it is not the other way round.[368]

In the evolutionary cycle, protomentality of UNF is manifested in certain

---

touch, vision, taste), and earth (sound, touch, vision, taste, smell) are five subtle elements with their respective perceptual qualities that originate from the unmanifest and form the gross objects of PU. This theory does not come under the immediate purview of science due to its essential perceptual-unmeasurable nature; however its metaphysical purport should not be missed.

367 One may call all gross objects which evolve from UNF as psychophysical to bring out their dual aspect - that of 'protomentality' and of 'perceptual physicality'. One may also call such objects as phenomenal - whether they have perceivable (perceptual) properties or conceivable (measurable) properties they remain phenomenal as such, to be cognized by subjective internal organ or mind. Conventionally, the later measurable aspect is termed as objective reality.

368 As an alternative terminology, non-Self at the cosmic level is termed as Maya and at the individual level is termed as Ignorance; however, various sub-Schools use differing terminologies.

organic–biological–cellular systems in the form of MI[369] within the framework of subject–object duality. In general, Advaita is careful to distinguish between the B part and MI part of BMI apparatus; they are arranged into distinct layers separated by the intermediate processual layer.[370] Interestingly, this keeps Advaita open to the possibility that bi-directional interaction between MI and B parts takes place through a processual interface, a position which is compatible with today's process centric trends. Ontological unity of B and MI layers dissolves the metaphysical problem of mind–body interaction which other wise has troubled many post–Descartes meta–physicists due to their Cartesian beliefs.

Since MI itself can be experienced in terms of phenomenal attributes such as emotions, thinking etc, and in that sense can be objectified; the pure subject is said to be devoid of phenomenal content and is known as Witness–Consciousness (WC). It is the combination of (WC+MI) that knows, feels, and wills. It is the WC which imparts quality (qualia) and integrity (I–ness) to IB's experience;[371] and bridges the epistemic gap, so to say, between subjective experience and objective (quantifiable) reality. Advaita uses the simile of light for X as well for WC. X is the source of light common to all IBs while WC is like a light reflected in individual BMI; light of X and of WC are not different, though its applicability in WC seems to be limited to particular IB.

The notion of WC plays a unique role in Advaita's metaphysics. Although,

---

369 It is reasonable to assume that subtle elements inherit certain protomentality from UNF which manifests as MI in the BMI complex. Even in 'external' insentient objects this protomentality can be seen. For example, objects' motion in spacetime follows “least action principle” - objects move in a manner that minimizes change. This demands a kind of holistic intelligence on parts of objects and its surroundings to chart out object's motion. Similarly, at the micro-physical level quantum particles show certain protomentality in their behavior. However, this mentality, in all probability, is not sentient – it does not have qualia and intellect.

370 The *prANamaya-kosha* which is responsible for biomotor functions.

371 WC is equated with the “inmost core or the essential nature of IB (प्रत्यगात्मा)”. Empirically-rationally (and yet paradoxically) WC exists amidst Ignorance – like a Bliss in the deep sleep or Bliss of the inmost core of *pa.nchakosha* (BMI+reflected Awareness), beyond which; It is the Self (*Atman*). Cognition-perception-qualia is an enigma to science, where WC can play a useful role.

WC remains a 'passive observer', it has a peculiar type of effect on BMI. WC's mere presence makes the BMI sentient and transform it into IB. According to Advaita, WC is present all the times in IB, even in deep sleep.[372] It is the basis of IB's experience as the sentient (intelligent) being. WC's manifestation is an 'illusion' or 'reflection' of X in MI depending on a particular line of Advaita that one would follow. Advaita does not ascribe doer–ship (causality) to X or to WC thereby ensuring a causal closure of the material world for all practical purpose. It dissolves the mind–body causality problem by bringing both the mutually interacting body and the mind on the same ontological platform as we have seen earlier. However, conscious actions – whether cognitive, affective, or conative are possible only when BMI exists as a processual complex and is 'in touch' with X.

In Advaita's theory of direct perception, mind is like an insentient non–metric topological space which goes out of senses, pervades the external object which is being proximally perceived and acquires its phenomenal qualities in reflected light of WC. The perceptuality of proximal objects consists in their not being different from the perceiving mind illumined by the 'subject' (WC). This non–difference causes the immediacy of the experience which otherwise is missing from the inferential experience such as contemplation or memory. This immediacy is possible due to one basic stuff (UNF) of which the universe is composed has the potential to manifest both physically and as conscious experience, basking in the light of X.

This model tries to answer the question which modern mind–theorists are grappling with: Given that the proximal neural causes and correlates of experiences are inside the brain, how can one explain the fact that most of

372 Continuity of IB's total experience in the form of memory and ego is attributed to continued presence of WC in all the living states, even in deep sleep. WC notionally experiences itself inasmuch as it experiences Bliss of the deep sleep and at the same time experiences Ignorance because it is unable to illumine the mind which has merged into its cause - in UNF. The complex of (WC+UNF) individuated in IB is the radical adjunct which is the origin of other two states (waking and dream). (WC+UNF) transfers the experience of deep sleep as a reminiscence in the wakeful state of IB, sustaining the essential processes of BMI during the deep sleep.

our visual experience seems to take place outside the brain? We know that preconscious brain processes, interacting with events in the external world, produce consciously experienced events, which may be subjectively located and extended in the phenomenal space beyond the brain, but we don't really know how this is done. Holograms provide an analogy.

A Hologram encodes a three–dimensional image on a two–dimensional surface. This image is perceived to be out in space, in front of its two–dimensional surface provided that it is viewed from an appropriate (frontal) position and it is illuminated by an appropriate (frontal) source of light. Viewed from any other perspective the only information one can detect about the object is in the complex interference patterns encoded on the holographic plate. In analogous fashion, the information in the neural "projection hologram" is displayed as a visual, three–dimensional object out in space only when it is viewed from the appropriate, first–person perspective of the perceiving subject. This happens only when the necessary and sufficient conditions for consciousness are satisfied (when there is 'illumination by an appropriate source of light'). Viewed from any other third–person perspective the information in IB's 'hologram' appears to be nothing more than neural representations in the brain (interference patterns on the plate).[373]

This analogy can be extended to 4–dimensional (4–d) universe of spacetime and even to supra–dimensional models of contemporary physics.[374] In Holographic Conjecture (HC), the states of a Quantum Field Theory (QFT) defined over a spacetime manifold of (N+1) dimensions are projected (one–to–one mapped) onto the states of another QFT defined over space–time manifold of 'N' dimensions. In hologram, the 2–d projection of a 3–d object, when properly illumined by light, is accessible

---

373 "A new synthesis: reflexive monism" in "Understanding Consciousness", Editor and Author - Max Vellmans, (Routledge 2009).

374 Spacetime continuum of 3-spatial dimensions and 1-time dimension is conceptualized in Einstein's General Relativity (GR). There are however, other models in which spacetime (or whatever one may decide to call it) have 10-11 dimensions or even more of them. Some of these dimensions are said to be curled up; they are so small that they cannot be detected!

again in 3–d space. Similarly the 3–d projection of a 4–d world–reality is accessible in 4–d space–time to an observer (IB) which has access to fourth dimension of time in the light of supra–dimensional X. IB's body is in the 3–d space while what we call as mind is the fourth dimensional, time–like aspect of individual IB which becomes sentient only when IB's mind 'reflects' X.[375] X is thus the basis of IB's experience of PU.

WC and CWC as Reducing Agents: In Advaita, relation between X on one side, and IB and PU on the other side is existential rather than causal. This relationship can be explored within the framework of science by following the pointers available in Quantum Physics. The quantum wave function representing the physical reality evolves in two ways: Unitary evolution [U] in superposed states, and nonlinear Reduction [R] which reduces U to the non–superposed physical reality. Here, U is deterministic ongoing process, while R is nondeterministic 'measurement' process. Since the physical measuring apparatus including Observer's body has propensity to be part of the U process, WC as the pure non–physical subject ultimately reduces U and enables IB to experience the PU. This reduction by WC however, cannot be attributed to normal causality of physics where basic forces and their particle interactions form the basis of causality. The concept of localized reduction can be 'notionally' extended to cosmic reduction where cosmic WC (CWC) ensures that the PU is not an entangled soup of particles and objects retain their separate identity by initiating non–local (cosmic) reduction.

The rationale for postulating CWC can also be explained within the framework of Vedanta's pan–psychic disposition. PU ultimately has to be cognized in its entirety to comply with Vedanta's epistemic hypothesis –

---

375 In 4-d universe, 3-d space is the surface on which the supra dimensional reality is projected. In Advaita the simile of “World being painted on a canvas or wall (fresco)” has often been used. Its first reference in the extant Advatia literature comes in *sha.nkara*'s US 15.2; then prominently in *vimuktAtman*'s IS 1.1, and *vidyAraNya*'s PD (Ch-6). There however, all pervading Consciousness (X) is taken as the wall or canvas because in It exist all other things and on It is superimposed everything. In the context of direct experience, 'perceptual projection' find analog in Advaita's 'objectivised mind pervasion' while 'holographic projection' find analog in Advaita's *adhyAsa*.

"experience is existence". Awareness that provides foundation to this experience has to be eternal and limitless because cosmic experience cannot brook limitations inasmuch as they contradict the totality of PU which is also the totality of space–time–causality. Further, the experience of PU has to be direct and correct (non–contradicted) because; mediate knowledge and cognitive error are limitations of some kind which violate the totality of PU. Such a Cosmic subject for whom the entire PU is an object is CWC. The relation between CWC and PU is similar to that between WC and BMI. WC with individual mind knows, feels, and wills in the respective anthropocentric slice of the Cosmos, while CWC with cosmic mind is hypothesized to be omnipresent, omniscient, and omnipotent. PU's manifest existence depends on CWC which is nothing but X reflected in cosmic mind. Ultimately; PU, WC, and CWC are IB's notions which last till IB reflects X. What remains permanent and unaltered is X, whose manifestation in the form of PU is subjectively experienced by IB.

X–realization: Every moment when IB is directly perceiving something, it is mediately experiencing X.[376] When IB 'realizes' that its whole experience is a manifestation of X; it becomes liberated; its ego is dissolved.[377] This liberation is paradigmatic and epistemic inasmuch as IB is physically associated with BMI. IB's ontological Liberation happens when its link with the BMI is finally snapped; when IB is said to be empirically dead.

Panentheism: Advaita doctrine can be interpreted in various alternative ways resorting neither to illusionist non–dualism which is Advaita's mainstream interpretation nor to qualified non–dualism which has been adapted by other Vedanta sub–Schools. For example, Advaita can be

376 Using well known 'rope-snake' analogy; the non-perception of X (rope) may be called (1) 'mediate perception', it being hidden behind appearance of something, or (2) 'immediate perception', it being the result of 'first sense contact' with the 'object' – it is a matter of viewpoint.

377 Subjectivity persists till WC/X is reflected in IB to maintain the quality and integrity of experience. According to at least one traditional text (VC 462-463); Realization leads to 'total cessation' of subject-object duality by complete dissolution of ego. In such case, if the BMI is still capable of qualitative experience, that experience itself assumes a fundamental status leading to 'qualified non-dualism'. Otherwise, it leads to the concept of "philosophical-zombie" – "functional IB without qualia" (Nagel 1970, Kirk 74, Chalmers 96), which remains unobserved in the physical world.

expressed as a substantial monism – Everything is (made of) X. This is approached in more than one ways from the relative–rational position, viz. (1) UNF and X are non–differentiable within themselves and from each other; (2) PU is the manifestation of X; (3) X is the 'noumenal substratum' of PU etc.

Advaita can be interpreted in a panenthestic[378] manner where 'infinitude X' subsumes 'infinitude PU' without any change in X.[379] This shows equivalence between Advaita and other panenthesist Indic Schools like Trika and *shuddhAdvaita*.

Holistic Interdependence: Madhyamaka approach of 'dependent origination' is quite acceptable to KA, insofar as all objects are individually dependent on something else other than themselves. KA and Madhyamaka however, part company when KA insists that it is the X due to which PU in its totality is sustained,[380] while Madhyamaka nominalizes X.

The Madhyamaka approach of 'holistic interdependence' is reflected in the famous "Mach conjecture" which is sometimes stated as follows: Object's inertia is the property of its matter as well distribution of matter in the rest of PU. The argument leading to this hypothesis runs something like this: A single body in an otherwise empty PU will experience no external force since there is nothing external to the object. It would have indeterminate motion since there is no concept of distance. This situation leads to the conclusion that mass of an object which is the measure of its inertia would reduce to zero in an otherwise empty PU.[381] Thus, a 'single' body would

378 X transforms itself into PU without consuming itself. Both are aspects of the same reality – X is both the transcendent and the immanent principle.

379 BU 5.1 can be taken as an example. We can use the concept of infinity as simile – 'infinitude X' (cardinality of infinite superset X) is not affected by adding or subtracting 'infinitude PU' (cardinality of the infinite proper subset of X). Though set-simile is generally not applicable to PU/X; universal set U = {x | x = x} may represent both X and PU, if 'x' and the 'set membership' is interpreted appropriately. Further, even if PU is finite as in CU 7.24.1; the same simile holds because infinitude of X is not affected in any case. In both cases PU is limitless, whether infinite or otherwise. Along with BU 5.1; RV 10.90, BU 5.14, MU 2.1.2, BG 8.20-22, BG 9.4-6, BG 9.19, BG 15.12-15 etc are some of the other *mantra*-s that can be interpreted in panentheistic manner.

380 Processual approach akin to *bhAvachakra-dharmachakra* of Buddhism is clearly discernible in SU 1.4-6, though the difference between the two is evident in SU 6.1.

381 Since "force = mass x acceleration", and acceleration here is indeterminate.

have no 'independent' and materially 'objective' existence! Mach conjecture is the articulation of this line of thinking which sees inertia of a body as the result of its interaction with the rest of PU. Mass then is not entirely an intrinsic property of a particle, but also owes its origin to the matter distribution of PU; thus giving expression to the holistic nature of PU. There are gravitational and cosmological models directly incorporating Mach hypothesis.[382] These models are not as popular as the so called Einstein–Friedmann models[383] among the scientist community; they however, provide some important insights into the gray areas of Friedmann's models. This Bauddha approach of holistic interdependence works insofar as it is observable and verifiable in the empirical world. It however, does not solve the hard problem of Consciousness and to that extent yields the ultimate ground to X.

Science as Discrimination Process: Todays world of science is populated by many theories and models.[384] Reductionists hope to reduce them to a single self–consistent theory that would encompass all the 'measurable' reality. New–Vedanta (NV) shall be non–committal to any particular scientific model. It shall be open towards all the models or theories insofar as they are internally consistent and explain the empirical phenomenon within the scientific framework. NV may use method of science – that is

---

382 One such Machian model by Hoyle-Narlikar (HN) goes along with the line of “action at a distance” electromagnetic theory which was shown to be relativistically consistent by Schwarzschild, Tetrode, Fokker (1930), and was made use of by Wheeler-Feynman in their radiation absorption theory (1945). HN theory derives equations of Einstein's General Relativity [GR] as a special case. It avoids singularities of Friedman models and apply processual dynamics to the 'creation'.

383 Models based on Friedmann's expanding universe solutions (1922-24) of Einsteins GR equations.

384 The “Standard Model” of 20th century is the most successful of them. By 1950, four basic forces (Gravity, Electro-Magnetic (EM), Strong, and Weak) were conceived. General Relativity (GR) and Quantum Electro-Dynamics (QED) explained the first two forces respectively while later two nuclear forces were not well formulated by that time. By 1975 the standard model was evolved to explain all four forces: (1) Matter is made of 12 fundamental particles: 6 quarks + 6 leptons; (2) EM and Weak forces are aspects of a single Electroweak force and Strong force is a residual color force between quarks and gluons; (3) Forces are mediated by exchange of 12+1(?) particles: 8 gluons + 2 Ws + Z^0 + photon + graviton. The present model however, is dominated by two rather incompatible theories - GR of the large, and Quantum Theory of the small. Efforts are on to integrate them and formulate a new quantum theory of gravity which would offer only one force and thus 'unify' physics. The aim is to find a single coherent theory which would explain everything that can be 'measured' and 'recorded' and express it in the language of mathematics.

cyclic "observation, postulation, experimentation, analysis, and verification" as an open ended discrimination schema. Knowledge qua knowledge will not accumulate karma-phala; hence the lower order (parA) knowledge of any scientific discipline ultimately should lead, at least in principle, to higher order (aparA) Knowledge due to the essential unity in nature postulated by Vedanta itself.[385] Pursuit of objective truth can be part of the pursuit of ultimate truth if accompanied with equanimity and austerity.[386]

Godelian Indeterminacy: Phenomenal reality has three interconnected aspects: material-mental-mathematical (m-m-m) or physical-psychical-platonic (p-p-p). Can these aspects in their totality be 'described' by science, in the language of mathematics or logic? For example, can there be a logical 'theory of everything' (TOE)? The answer seems to be in the negative for Turing computable logic to which the science is accustomed.

Kurt Godel in his "incompleteness Theorem" (1931) showed that no 'logical system' can prove all the true arithmetical propositions.[387] Thus, for a non-trivial formal system F (with a formal language, set of axioms, and inference rules), it is possible to construct a so called Godel sentence G(F) with following properties:

- G(F) is a sentence of F but cannot be proved within F
- If F is consistent, then G(F) is true.

---

385 Even science (Physics) provide enough indicators of unity by way of (1) equivalence of matter and energy and (2) interrelationship of space-time and energy-momentum - These are the aspects of only One entity by whichever name we decide to call it. The modern metaphysics also give speculative pointers towards the fundamental nature of Awareness in which the essential unity of all phenomenal objects is held. As such study of these disciplines without any motive (other than curiosity) should lead us to the path of Self realization if accompanied by traditional four-fold means. *tattva-jiGYAsA* or *mumuxatva* then becomes the most important virtue of '4-fold means'.

386 NV will accept any method that will lead to 'mind-purification'. This may include Yogic Meditation, Vaishnava Bhakti, Shaiva-Shakta Upaya, Bauddha Vipassana, Sufi Murqaba etc. Thus, any ego-less contemplation can be part of the process of *chitta-shuddhi*. As an example, contemplation on e=mc^2 can be as useful as any other traditional meditation, though obviously the traditional method will be much easier to follow. The indicators of success are (1) consolidation of four-fold means, and (2) equanimity as a sign of dissolution of ego.

387 Kart Godel was Austrian-Hungerian logician (1906-1978). A contemporary Polish logician Alfred Tarski (1901-83) proved the analogous Undefinability Theorem which informally states: "No formal Language is strongly and semantically self-representational".

In an analogous way, Godel–Turing[388] based on Cantor's 'diagonal slash argument',[389] informally states that no Turing Machine (TM)[390] can ever prove the non–computability of all the mathematical–logical propositions. This is usually formulated in terms of **Halting Problem**: Will the execution of an algorithm (computation) eventually halt 'successfully' or will it run for ever? Godel–Turing proved that for any algorithm 'A' that purports to solve halting problem; there will always be a computation C whose halt cannot be predicted by A.

Godel–Turing logic runs like this:[391]

(1) Let Cq(n) be the family of 'feasible' computations running on TM for n = 1, 2, 3, ... and q = 1, 2, 3, ... Let A(q, n) be the algorithm that stops when Cq(n) is ascertained as non–terminating.

(2) For q = n; if A(n, n) terminates then Cn(n) does not terminate. Since A(n, n) is dependent on only one number, A(n) must be one of the computations of the Cq family which enlist all computations on number 'n'.

(3) Let, the particular computation of (2) be Ck. So, A(n, n) = Ck(n)

(4) Again for n=k, we have from (3), A(k, k) = Ck(k), so that;

(5) If A(k, k) terminates, Ck(k) does not terminate.

(6) From (4) and (5), if Ck(k) terminates, then Ck(k) does not terminate.

(7) To avoid contradiction in (6), Ck (= A(k, k)) cannot terminate.

We see that A(q, n) which is machine–designed to ascertain the halting of Cq(n) cannot do so. Do (6) and (7) suggest something more than what Godel–Turing theorems are stating explicitly? Do they suggest that the human intuition is not computable? – or working of mind itself is beyond

---

388 Alan Turing, an English Logician-Computation Scientist. (1912-1954)

389 This is an argument put forth by Georg Cantor, a Russian-German mathematician (b.1845-1918) to show that there are infinite (uncountable) sets, which cannot be one-to-one mapped onto the infinite sets of natural numbers. This argument is used in both Godel's Incompleteness Theorems and Godel-Turing Computability Theorem.

390 A particular hypothetical machine conceived by Turing. For our purpose we can take it as general purpose computer with 'large enough' memory.

391 Ref “Shadows of the Mind” by Roger Penrose (Ch-2 on The Godelian Case)

logic and computability?

To start with, one conclusion is inescapable; logical–mathematical systems which are Turing computable, and on which all the normative scientific models are based, are inadequate to validate the total reality of the world. Scientific models will have some true statement(s) representing empirical observation(s), which cannot be proved by the model, and to that extent the reality remains unexplained.

One can make a further arguable case: Since some true statement(s) or observation(s) conforming to any normative Logical Model LM, in principle, will be known to us as such (as true), and since the same statement(s) or observation(s) will never be ascertained by LM; our knowledge or intuition cannot be totally simulated by the LM's logic. That is to say, working of our mind, at least partly, is supra–logical or non–computable.[392]

In any case, for a traditional Advaitin or Vedantin, science remains a peripheral instrument that cannot replace the traditional ways of Self –realization. The final truth (reality) for an Advaitin, traditional or otherwise, is "*Atman = brahman*" which axiomatically remains beyond the conceptuality (of science).

In the forgoing discussion we can roughly identify: X ~ आत्मन् = ब्रह्मन्; UNF ~ अव्यक्त, अव्याकृत ~ PI ~ मूलाविद्या, माया ~ PU ~ जगत्, विश्व; WC ~ साक्षि, संविद्; IB ~ BMI+WC ~ व्यक्ती, पंचकोश; WC+MI ~ जीव; Indescribable, Inexplicable ~ अनिर्वचनीय, अद्भूत ~ Indeterminate, Ontologically Undefinable ~ मिथ्या; Subtle elements ~ तन्मात्र; BMI ~ अन्नमय+प्राणमय+मनोमय+विज्ञानमय कोश; MI ~ मनोमय+विज्ञानमय कोश; (WC+UNF) ~ कारण शरीर; Science ~ विवेक प्रक्रिया; CWC ~ सर्वसाक्षि; Epistemic Liberation ~ जीवन्मुक्ति; Ontological Liberation ~ विदेहमुक्ति.

(I) Synopsis: The astronomical data in RV and the archaeologically attested continuity of human settlements at some of the SSC sites suggest that proto–HVC practices were prevalent since neolithic and chalcolithic periods. Their canonization must have started after 4000BC, over the

392 For a counter-argument see "Mystery of Consciousness" (1998) by John Searl (Ch-4).

anterior periods of mature SSC. If meditation and self inquiry are the first step towards Self realization, its footprints appeared in SSC in 3rd millennium BC. The archaeological artifacts of 'meditating *pashupati*', and ubiquitous 'mother Goddess' suggest that this meditation could be part of proto-*shaiva*-*shAkta* cults of prehistoric times.

The notion of '*mantra* power' and "*dadAmi te*; *dehi me*" (give and take) principle of *vaidika* sacrifices might had its origin in SSC.[393] The fire altars, adjacent public baths, and archaeological finds of perforated pottery for sprinkling (of *soma* juice) suggest existence of sacrificial practices in mature and late SSC. RV indicates canonization of certain crematory practices (urn burial) and *ashvamedha yaGYa* (Horse sacrifice) – the former attested by Cemetery-H finds of late SSC. This suggests that the monistic speculations of RV, particularly *nAsadIya sUkta* and *puruSha sUkta*, originated in the late SSC.[394] Teachers' lists of BU indicate that *aupaniShad* principle of *Atman=brahman* originated in the period of late or final phase of SSC. It was the result of inquiry into the bodiless self to whom the sacrificial credit would accrue. The same principle surfaced in AV and in certain passages of *brAhmaNa* texts probably again in the late SSC, though its compilation in UP took shape later during 800BC-500BC. The compilation of UP prominently took place in G-Y doab, while major part of the earliest Vedanga texts seem to have been canonized in S-S region.

Ironically the empirical nothingness of *Atman* (CU 6.12) and *neti-neti*

---

393 Even if RV *mantra* (that is Sanskrit language) is assumed to have non-autochthonous roots as suggested by some present day lingual and philological models; the earliest eloquent expression of the main idea of sacrifice – praising and pleasing the gods by words and deeds in anticipation of 'blessings' – was found in RV and its most elaborate (and often mechanistic and overstretched) expression was found in *brAhamaNa* texts.

394 Veda seem to have followed a pattern of 'canonization based on tradition' rather than 'tradition based on dogma'. AV canonized already existing tribal traditions of charms and sorcery. BU and CU did the same when they described transmigration in *pa.nchAgni vidyA* which must have notionally existed in G-Y doab even though it was not fully canonized in *brahmaNa*-s and RV. Thus, (1) canonization of cremation practices in RV Bk-10 by 1500BC-1400BC, which were noticeable archaeologically after c.1900BC, (b) synchronization of Bk-10 with *shantanu-devApi* of MB, and (3) synchronization of the submerging of Bet Dwaraka in MB to 1500BC-1400BC attested by marine excavation, suggest that RV Bk-10 in which *nAsadIya sUkta* and *puruSha sUkta*-s appear and MB epic in general, must be projecting a time period 1900BC-1400BC of late SSC.

absoluteness of *brahman* (BU 4.2.4 etc.) found its echo in *anAtmA* and *shUnyatA* of Buddhism that rejected Self. The followers of Buddha such as *mahAkAshyapa*, *maitreya, nAgarjuna*, *ashvaghoSha* and *asa.nga-vasubandhu* who shaped early Buddhism and founded *mahAyAna* Schools were Brahmin converts. They brought in the knowledge of Veda and Vedanta which directly (by way of adaption) or indirectly (by way of rejection) influenced the Buddhist thinking.[395] This influence was mutual; it established two main Indic traditions during c.300BC–700: an essence (*Atman*) based *aupaniShad* tradition and process (*pratItyasamutpAda*) based *bauddha* tradition – both having universal purport.[396] Their metaphysical axioms are orthogonal to each other but their structural development is isomorphically equivalent and converges into similar positions. For example, The non-dualistic *bauddha* concepts like *advaya* (non-dualism of subject and object), *ajAta* (non-origination), *tathAgata-garbha* (origin of becoming), *paramArtha satya* (absolute reality), and *shUnyatA* (attributelessness) correspond to similar Vedanta positions.[397] Buddhism rejects efficacy of sacrifices in general and disapproves animal sacrifices in particular. Vedanta deprecates sacrifices in the path of 'realization' and accepts them in *vyavahAra* simply because Veda sanction them. Both share the axiological concepts of meditation, renunciation, moral actions, rebirth, and Liberation – these five soterial concepts along with five ethical doctrines each of *yama* (Yoga), *vrata* (Jainism), and *shiila*

---

395 Vedanta in this particular sense can be interpreted in the tertiary way – the break from the earlier *vaidika* (liturgical-Brahmanical) traditions implying the literal end (rejection) of Veda by so called heterodox Indic traditions such as Buddhism and Jainism. This is in addition to its primary and secondary meaning of Vedanta as last and concluding part of Veda. Advaita Vedanta in this note is used in this inclusive sense to address *avaidika* non-dualist systems like those of Buddhism.

396 Buddhism is perhaps the most articulate 'process philosophy' of its times. Mahayana Buddhism is one of the earliest traditions that offered the concept of 'universal welfare' (e.g. *servetra sukhinaH santu...*) and 'brotherhood' (*maitra*). The *vaiShNava* concept of "वसुधैव कुटुंबकम्" and ethical universalism of classical *yoga* appeared side by side. The principle of "ऋत" and of "एकं सत्..." of RV however, are the oldest Indic expressions of universalism.

397 Toshifumi Goto speculates correspondence between *ajara* (ageless), *amara* (deathless), *amRRita* (immortal), and *abhaya* (fearless) *Atman* of BU on one hand and four basic *Aryasatya* of Buddha on the other. This may be explained by the possibility that composition-redaction of BU and enlightenment of Buddha happened in the same Indic region of present day Bihar; they came from the same cultural-spiritual milieu (ref Goto 2005, Staal 2008).

(Buddhism) have a common Hindu heritage[398]. The HVC however, supports the concept of 'righteous–war' which is absent in Bauddhist–Jain traditions.

Culturally, post–Buddha Indic tradition displays five major streams in the non–dualist (Advaita) and monist (*ekatva*) thought:[399]

- **Kevala Advaita**: Advaita Vedanta and its sub–Schools
- **Bauddha Advaita**: *tathatA*, *mAdhyamaka*, and *yogAchara*
- **Shaiva Advaita**: Trika and *spanda–pratybhiGYA* system
- **Shakta Advaita***:* Tripura *tantra* as a *shAkta–tantra* tradition
- **Vaishnava Advaita**: *shuddhAdvaita* and *puShTimArga*

Other than the cultural–sectarian basis, non–dualist Schools can be classified in other ways, such as based on: (1) type of monism – e. g. attributive, substantial, absolute; (2) type of theism – e. g. theist, agnostic, nominalist; (3) scheme of origination – e. g. *ajAta* (non–originated)*, vivarta* (illusory appearance)*, pariNAma* (transformation) etc.

Advaita Vedanta and *mAdhyamaka* offer two view points, viz. *vyAvahArika* (V) and *pAramArthika* (P), according to which they can be classified in two ways. For example Advaita is: (1) substantially monist at V and 'absolute' (One) at P, (2) agnostic at V and 'absolute' (substratum) at P, (3) *vivarta* at V and *ajAta* at P; while *mAdhyamaka* is: (1) interdependently holistic at V and 'absolute' (void) at P, (2) nominalist at V and 'absolute' (atheist) at P, (3) dependently originated at V and *ajAta* at P.

Trika and *shuddhAdvaita* on the other hand offer unified view – both are substantially monist and panentheist–monotheist, where the original substance undergoes a *pariNAma* (transformation) peculiar to its own

---

398 According to Buddhist scholars like Dr Peter Santina, the Buddhist soterial tradition can be traced to mature SSC through the concepts of “meditation, renunciation, *karma,* rebirth, and Liberation” (Ref. “The Tree of Enlightenment” at buddhanet.net, 2008). Scholars like Herman Tull however, sees the origins of *karma* soteriology in *brAhamaNa* texts and sees the continuity between *shatapatha brA* and BU in this respect. (ref “The Vedic Origins of Karma” - SUNY Press, 1989). In general, these soterial principles could be part of antiquated animism-Hinduism of S-S/G-Y region.

399 All these Schools are metaphysically (and even axiologically) equivalent insofar as they are non-dualist and set Liberation as their goal. Aurobindo's efforts to integrate existing non-dualist Schools in light of inputs from Science etc resulted in a supposedly 'integrated Advaita' (पूर्णाद्वैत) School which can be seen as a synthesis of Advaita Vedanta and Trika (Ref “Life Divine”, 1936).

School, without any change in Itself.

sha.nkara and his followers canonized the GK line, which became the main line of general monistic thought in India in the name of Advaita Vedanta. The other Indian monist Schools were represented by Trika[400] (*spanda–pratyabhiGYA*). It flourished till 13th century and thereafter 'went underground' to surface again in the 20th century. The ethical concerns of Buddhism and Jainism were internalized by Advaita by adopting classical *pAtanjala yoga,* while the *vaiShNava* and *shaiva* Schools fulfilled the theist and devotional aspirations of their followers. All these Schools had the *yoga–tantra* base to their way of 'realization'. As seen earlier, Vedanta adopted the classical *yoga*; Buddhism (*vajrAyana*) had their own hybrid model of *tantra*; while Trika adopted the model of *yogika upAya*–s and other traditional *tAntrika* methods.

Indian Sufi orders[401] and some of the *bhakti–yoga* and *shaiva* traditions showed mutual affinity and developed similar devotional practices and theosophical positions.

Social theories such as "creativity through conflicts",[402] and "intellectual law of small numbers"[403] have been applied by sociologist such as Randall Collins (2000) to the development of Indian[404] and other regional

---

400 If absolutist Schools of Vedanta and Mahayana are put together, the remaining monotheist Schools are metaphysically represented by Trika-*pratybhiGYA*. For relationship between early Vedanta, and Trika through *bhartRRiharI*, refer "Early Vedanta to Kashmir Shaivism" by N. V. Isaeva, 1995.

401 Sufism is covered in this note as it is closely related to Indic regions and traditions. Neoplatonism however, is not covered here since its cultural contact with Indic regions and Vedanta was minimal in comparison to that of Sufism. (for "Advaita & Neoplatonism" refer Staal, 2008 on dbnl.org).

402 Creative persons are typically linked to one another in a chain and appear as contemporary rivals. Creativity increases by the conflict within or related to the network. Conflicts are the lifeblood of the intellectual world. Creativity occurs both as intellectual space opens up and as it closes down, by opposition and by synthesis. Randall's conflict encompasses political and social strifes which constrain or enhance intellectual resources of the intellectual network; hence it is more general in its scope than mere intellectual argumentation or debate.

403 The number of active Schools of thoughts which sustain themselves through multiple generations in an argumentative community are of the order of three to six. This law holds amid the flux. Strong positions subdivide into factions while weak positions disappear or amalgamate into others by syncretisms or by synthesis. As a corollary; positions become weak because intellectual (attention) space becomes overcrowded violating the upper-limit of the law of small numbers. This then provides necessary stimulus to reduce the positions by synthesis or syncretism.

404 Ref 7.3(21): According to Collins; Advaita's linkup with UP is an imposition of 700CE revolution on

philosophies. The role of argumentation has been acknowledged in Indian philosophical traditions,[405] where competitive debates under the auspices of kings are known to have taken place since the days of earliest UP. The post-*sha.nkara* Vedanta literature is replete with dialectical arguments spanned over several generations among the followers of competing Schools. Still, the 'dynamics of conflict' does not always explain the full story.[406] All Indian theosophies adopt axiology which is based on karma, rebirth, and liberation and which emphasizes meditation. These notions were ubiquitous since prehistoric times. Their continuity as a belief system is unique to Indian traditions which are sedentary in nature. The expression of monism in the form of *Atman = brahman* too is unique to Vedanta philosophies; its varied manifestation indicates a particular cultural identity leading to intellectual conflict rather than conflict leading to a particular manifestation. Collins suggests that domination of anti-conceptual monism of Advaita is the result of Muslim and European conquest of India which put Hinduism into united front (ref 7.3(21)-p 271). This is only partially correct. Advaita Vedanta as a philosophy was already on the forefront in the Indic regions before Turko-Mongol invaders penetrated India. Qasim's aggressive excursion of 7th century was repulsed and confined to small packets of North-West, and fresh surges occurred only after c.1000. Though UP are the repository of multiple views; supra-conceptual (*neti neti*) monism of Advaita is the dominant view of UP. This view was delineated and systematized by *sa.nkara* in his

---

a very different situation 1000-1500 years earlier (p.195). In post-1500 Vedanta, creative conflicts sublimated into sentimentalized nativism (p.270). Among other things, anti-intellectual devotionalism; just when Hindu scholars (mainly of Advaita) were in synchretizing and scholasticizing mode in defense against alien conquerors, gave India a (false) sedentary-static-mystic image (p.177).

405 वादे वादे जायते तत्त्वबोधः (doctrinal development through argumentation) has been a traditional maxim.

406 Ideas have certain chance element; conflict may add to the probability of their occurrence. Synthesis in intellectual space can occur by cooperation. For example, scientific theories of 20th century were ushered more by collaborative quest for knowledge than by conflict. Todays open-source movement too is based on sharing of ideas and collaboration in the intellectual space. Occurrence of abstract ideas without any immediate utility (such as in certain branches of Mathematics) is not bound by conflict dynamics though appreciation and reward can be its stimuli. Collins' heavy emphasis on the role of conflict in the social-intellectual space deemphasizes, in comparison, the basic human traits of curiosity, creativity, and the quest for self-identity.

commentaries thereby establishing the monist tradition emanating from the UP and flowing through BS, BG and GK till his own times and thereafter.

Advaita–Vedanta can be interpreted to support various theological positions. Its absolutism can be interpreted as absolute theism or as an agnostic indeterminism. At times, it seems to be precariously close to the nominalism of atheist Buddhism. At the empirical level it endorses polytheism by allowing many deities in its devotional practices. Skeptic may argue that Advaita offers recipes depending on the dispositions of its followers without showing any firm commitment to any particular path. They may deride the concept of Maya as Advaita's inability to logically answer the inherent paradoxes of non–dualism. Advaita's detractors may level the charge of plagiarism from other ancient Indic traditions – not only from Vaidika (orthodox) Sankhya and Yoga, but also from non–Vaidika (heterodox) Buddhism and Jainism. They may also point out Vedanta's origins in the prehistoric tribal animism.

Advaita–Vedanta can accept all these charges. They indicate Vedanta's strength rather than its weakness. It has offered variety of paths to suit the capability and aptitude of individual seekers within the broad framework of *prasthAnatraya*. It makes full use of logic and intellect in analysis and postulation in relative domain, but is open enough to accept their limitations in metaphysical domain. It has both competed and judiciously adapted synergistic concepts from rival Schools. Vedanta has evolved from its so called tribal prehistoric origins to offer a rich theosophical system satisfying both intellectual and devotional needs of its followers.

In the panorama of classical Indic Schools, Vedanta has occupied the preeminent position maintaining an unbroken teacher–pupil tradition. After the first three decades of the 20th century paradigm–shift in science, monistic Schools received wide–spread attention. Advaita then reinvented itself as New Advaita (New Vedanta) to meet the spiritual quest for Knowledge of the new world citizen.

6.0 **Advaita Vedanta Summary**:

Advaita [अद्वैत] teachings can be summarized under the heads of (a) Ontology; (b) Meta–psychology; (c) Epistemology; and (d) Axiology[407] taking into account the preceding sections and considering traditional positions which have survived the test of times.

6.1 **Ontology**:

1. *brahman* [ब्रह्मन्] is the ultimate reality. It is one only without dual. It is without any attributes, quality or distinction. It is beyond time, space and causality. It is described by the triad of "Being, Awareness, and Peace [*sat, chit, Ananda* = सत्, चित्, आनंद]". It is also described by the triad of "Existence, Knowledge, and Infinity [*satyam, GYAnam, anantam* = सत्यं, ज्ञानं, अनंतं]". These two triads do not describe the attributes or properties of *brahman*. They are only indicative of Its essential nature. They represent the 'transcending unity' of three autonomous principles viz. 'ontological principle' (Being, Existence), 'epistemological–psychical principle' (Awareness, Knowledge), and 'axiological principle' ('bliss of ethical sovereignty' or 'peace of infinitude' – of total independence) that manifest themselves at the empirical level. The terms in the triads are to be understood co–referentially to direct one's mind towards *brahman*. The *brahman* is also described by "not this, not this" [*neti neti,* नेति नेति] – by negating the conceived and experienced objects of the cosmos – that is by negating the totality of cosmos itself. It is beyond everything that is thinkable or conceivable.
2. The cosmos [*jagat,* जगत्] of multiplicity, change and process is less than real because *brahman* is the only non–dual reality. It is product of and is constituted by creative illusion called *mAyA* [माया]. This *mAyA* is beginningless and indeterminate in terms of its relation to *brahman*. Cosmos is only an 'apparent transformation' [*vivarta,* विवर्त] of *brahman* as experienced by sentient beings who fail to perceive the underlying

407 Ref 7.3(8)

reality of *brahman* due to (the 'concealing' power of) *mAyA.* They 'see' the cosmos instead of *brahman* like a snake erroneously seen in the rope in the semi–darkness. This superimposition [*adhyAsa,* अध्यास] of seeing the cosmos instead of *brahman* is (due to the 'projecting' power of) *mAyA.* On the subjective plane or at the epistemological plane, *mAyA* is Ignorance [*avidyA,* अविद्या] and is sublated or canceled by the Knowledge [*GYAna,* ज्ञान] of reality to reach the absolute plane. At the absolute plane *mAyA* does not exist.

3. As stated earlier the cosmos is less than real; but it is not completely unreal because it is experienced at the subjective level. It is distinguished from the absolute reality (*sat*) [*paramArtha,* परमार्थ] and from the complete falsity or non–reality (*asat*) and said to have a relative reality [*vyavahAra,* व्यवहार]. Thus, at the pure subjective level cosmos is real, at the absolute level it is unreal and at the relative rational level it is neither real nor unreal; it is *mithyA* [मिथ्या]. Everything other than *brahman* including *mAyA* and Ignorance is *mithyA.* The cosmos is mere 'names and forms' [*nAmarUpa*–s, नामरूपाणि] projected by *mAyA* whose reality at the relative–rational [*yauktika*, यौक्तिक] plane is indeterminate – 'neither real nor unreal' [*anirvachanIya,* अनिर्वचनीय].

4. Empirically or subjectively Cosmos can be seen as a creation. Since it can be seen as a creation it can also be seen as created from *brahman*; it being the non–dual absolute reality. The *brahman* however, cannot be actual material cause of the creation since it is acausal. It can only be transfigurative material cause and the 'substratum of the cosmos' [*adhiShThAna,* अधिष्ठान]. The *mAyA* is the transformative material cause. It superimposes the names and forms on substratum *brahman* and instills empirical consciousness in sentient beings. The *brahman* associated with '*mAyA*' (sometimes equated with 'primal Ignorance' or *mUlAvidyA* = मूलाविद्या) is the efficient cause of the 'creation' (= cosmos inhabited by sentient beings). This efficient cause is known as God [ईश्वर, *Ishvara*] or '*brahman* with attributes' [*saguNa brahman,* सगुण ब्रह्मन्].

5. The acosmic and independent nature of *brahman* is guarded by (a) A special cause–effect relationship where the effect always preexists in the (material) cause. Thus effect does not bring into existence any thing radically new or different from its source, rather it is becoming of that which is preexistent. (b) Advaita envisages a 'seed potency' [*bIja shakti,* बीजशक्ति] or unmanifest [*avyakta,* अव्यक्त] as a source of cosmos. (c) cosmos is manifestation of *Ishvara* via the medium of *mAyA* which is brought forth and reabsorbed in recurring cycles in a beginningless manner. The cosmos is without any beginning in time and space since both time and space are supposed to dissolve in unmanifest and then evolve in a cycle of creation. (d) Point a, b, c above are from the relative stand–point. From the stand point of Reality however, there is no creation and no creator (that is no *mAyA* and no *Ishvara*); only *brahman* exists. This theory of non–creation is known as [*ajAti vAda,* अजाति वाद] which is said to be the main theory of creation of Advaita.

6.2 **Metapsychology**:

1. Self [*Atman,* आत्मन्] is self–luminous [*svayaMprakAsha,* स्वयंप्रकाश]; It cannot be established by any basis other than immediate experience. It is timeless, spaceless and is undifferentiated Awareness.

2. Self is one with *brahman*. That is *Atman = brahman* [आत्मन् = ब्रह्मन्]. This is the most important axiomatic identity, an expression of fundamental unity of Existence.

3. Sentient beings [*jIva*–s, जीवाः] do not realize their essential nature of being one with the *brahman* due to Ignorance and due to the adjuncts [*upAdhi*–s] constituting 'body and mind' [*sharIra,* शरीर]. The *upAdhi* [उपाधि] is 'superimposed' [*adhyAsita, Aropita,* अध्यासित, आरोपित] on the Self and vise versa. This 'superimposition' [*adhyAsa,* अध्यास; *Aropa,* आरोप] is (due to) Ignorance. On the subjective epistemic side *mAyA* is Ignorance that is 'sublated or canceled' [*apavAdita,* अपवादित] by the Knowledge to reach the absolute plane. At the absolute plane Ignorance does not

exist; only *brahman* exists.

4. Whether *jIva*–s are said to have a secondary and illusory consciousness in addition to *brahman*–consciousness :[*AbhAsa vAda,* आभास वाद], or the *brahman*–consciousness available through the intellect is itself mistaken to be reflection confined to the individual intellect : [*pratibiMba vAda,* प्रतिबिम्ब वाद], or the *brahman*–consciousness appearing to be enclosed in the intellect is mistaken to be empirical individuated consciousness :[*avaccheda vAda,* अवच्छेद वाद]; in all these cases, there is the 'false notion' [*adhyAsa, Aropa,* अध्यास, आरोप] on part of *jIva*–s that they are limited individuals different from *brahman*.

5. *jIva* is constituted as (a) 'gross body' [*sthUla sharIra,* स्थूल शरीर] comprising 'physical organs' [*annamaya kosha,* अन्नमय कोश], (b) 'subtle body' [*sUxma sharIra,* सूक्ष्म शरीर] comprising vitality [*prANamaya kosha,* प्राणमय कोश], mind [*manomaya kosha,* मनोमय कोश], intellect [*viGYAnamaya kosha,* विज्ञानमय कोश]; (c) 'causal body' [*kAraNa sharIra,* कारण शरीर] comprising peace [*Anandamaya kosha,* आनन्दमय कोश].

6. *jIva* is constituted by various levels of consciousness arising by way of either illusion, or reflection, or delimitation as: (a) waking [*jAgRRita,* जागृत] consciousness – the consciousness of the relative world of duality where the Self is identified with gross body; (b) dream [*svapna,* स्वप्न] consciousness – the consciousness of subconscious impressions and intentions where the Self is identified with subtle body; and (c) deep sleep [*suShupti,* सुषुप्ति] – the undifferentiated consciousness where all duality is held in abeyance and where the Self is identified with causal body. When 'delimiting (or reflecting or animated) adjunct [*upAdhi,* उपाधि] is permanently dissociated' [*videha mukta,* विदेह मुक्त] in the Fourth [*turIya,* तुरीय] state what remains is *Atman = brahman*. The names of appearance of consciousness in individuated and cosmic forms are given in the following table:

Living State (*avasthA*)	Waking (*jAgRRita*)	Dreaming (*svapna*)	Sleep (*suShupti*)	Fourth (*turIya*)
Consciousness	*vaishva*	*taijasa*	*prajnA*	*Atman*
Adjunct: *sharIra*	*sthUla*	*sUxma*	*kAraNa*	*Atman*
Adjunct: *kosha*	*anna*	*prANa, manas, viGYAna*	*Ananda*	*Atman*
Cosmic Deity	*vaishvAnara*	*hiraNyagarbha*	*Ishvara*	*brahman*

6.3 **Epistemology**:

1. *brahman* is not knowable by means of sensory perception and reason. It is however, the highest form of Knowledge [*parA vidyA,* परा विद्या]. What can be known at the relative level of empirical world [*saMsAra,* संसार: *prapa.ncha,* प्रपंच] is called 'relative knowledge' [*aparA vidyA,* अपरा विद्या].

2. All relative knowledge involves a three fold distinction between the knower [*pramAtA,* प्रमाता], the object (to be) known [*viShaya*, विषय, *prameya,* प्रमेय], and 'means of knowledge' [*pramANa,* प्रमाण]. The 'experience of knowledge' [*pramA,* प्रमा] is through cognition [*pramiti,* प्रमिति] and its validation [*prAmANya*, प्रामाण्य].

3. At the relative level, Advaita acknowledges six means of valid knowledge [*pramANa*-s]: (a) perception [*pratyaxa,* प्रत्यक्ष, *aparoxa*, अपरोक्ष]; (b) inference [*anumAna,* अनुमान]; (c) comparison [*upamAna,* उपमान]; (d) "non-cognition" or "cognition of absence [अभाव]" [*anupalabdhi,* अनुपलब्धि]; (e) postulation [*arthApatti,* अर्थापत्ति]; and (f) testimony [*shabda,* शब्द: *Agama,* आगम].

4. At the subjective epistemological plane Ignorance means failure to discriminate between Self and not-Self which are superimposed on each other by a natural process caused by Ignorance. Equivalently, this superimposition (composition of Self and not-Self) itself is considered to be Ignorance or Nescience [अविद्या, मूलाविद्या] and separating (realizing)

the Self from superimposed not–Self is called Knowledge [विद्या]. All other derivative ignorances are sometimes referred to just as that – 'derivative or auxiliary ignorances' (*tUlAvidyA*, तूलाविद्या).

5. *brahman* is known immediately, and this 'Knowledge of *brahman*' [*brahma–GYAna,* ब्रह्मज्ञान] is 'self–certifying' [*svataH pramANa,* स्वतः प्रमाण], it has a unique ultimacy. No criteria which otherwise is applicable to relative knowledge is applicable to it. For *parA vidyA* — transcendental Knowledge of *Atman = brahman*, authority of *shruti* [श्रुति] is taken as *pratyaxa pramANa* at the relative level.

6. Relative knowledge at the subjective level [*vRRiti–GYAna,* वृत्ति ज्ञान] is distinguished by following three conditions: (a) The relative consciousness undergoes a modification or assume a mode [*vRRiti,* वृत्ति] to appropriate the form of the object to be known; metaphorically or otherwise it envelopes the object to be perceived. (b) It must synthesize the sense data into meaningful concept through the activity of 'intellect' [*buddhi,* बुद्धि], and (c) The relative consciousness of the subject through the instrumentality of 'the internal subtle organ' [*antaHkaraNa,* अन्तःकरण] illumines the object.

7. Pure consciousness or the Self as Witness [*sAxin,* साक्षिन्] cannot be an object of knowledge. It is present though in every act of knowing by the soul; every process of knowledge presupposes it. It is the homogeneous (undifferentiated), eternal (unbreakable), and pure (uncontaminated) inmost core or substratum of all of our living experience. It is 'self–luminous' [स्वयंप्रकाश] inasmuch as it imparts quality to our experience without itself possessing any quality or attribute and without being known as an object of any empirical cognition.

8. Perception is accorded the highest priority when knowledge is to be validated. In the metaphysical domain of *brahman*, *shruti* (UP) has the status of perception which is 'immediate [*aparoxa*, अपरोक्ष] knowledge' while other means are of 'mediate [*paroxa,* परोक्ष] knowledge'. *smRRiti*

[स्मृति] (scriptures like *gItA*) has the status of testimony, while *nyAya* [न्याय] (BS) has the status of *postulation.*

9. All knowledge is intrinsically valid. It can be falsified by experience which is contrary [*apavAda,* अपवाद] to it; but it cannot be completely validated by external or mediate means. All knowledge acquired by various means is valid in its 'own proper sphere' [*kAryaxetra,* कार्यक्षेत्र], but insofar as it is subject to contradiction by another qualitatively different kind of experience, it is necessarily a relative knowledge. Knowledge of *brahman* once realized cannot be contradicted.

6.4 **Axiology**:

1. The ultimate goal of human kind should be Liberation [*moxa,* मोक्ष, *nirvANa,* निर्वाण] – release from the recurring cycle of birth, death, and rebirth. From a more positive side *moxa* means 'liberation from (bonded) action' [(*baddha*) *karma-mukti,* (बद्ध) कर्म-मुक्ती] and 'freedom from fear' [*abhayatva,* अभयत्व] to achieve insight and self-determination.
2. Knowledge is the way to Liberation [*GYAna mArga,* ज्ञान मार्ग]; rites and rituals [*karma kANDa,* कर्मकांड] are neither sufficient nor necessary for its attainment. Even so 'right actions' [*kartavya,* कर्तव्य] and inculcation of moral values [*saMskAra,* संस्कार] helps in purifying the mind. 'Purified mind' [*shuddha antaHkaraNa,* शुद्ध अन्तःकरण] is necessary (but not sufficient) condition for Liberation. (1) ability to discriminate what is real (permanent, true, right) and unreal (transient, false, wrong): [*viveka,* विवेक]; (2) dispassion about enjoyment of fruits of actions in this world and hereafter:[*vairAgya,* वैराग्य]; (3) 'six treasures' [*Shat-saMpatti,* षट्-संपत्ति] i.e.calmness [*shama,* शम], restraint [*dama,* दम], withdrawal [*uparati,* उपरति], endurance [*titixA,* तितिक्षा], concentration [*samAdhAna,* समाधान], conviction [*shraddhA,* श्रद्धा]; and (4) 'desire to Know' [*mumuxutva,* मुमुक्षुत्व] are indicators of the purified mind. In the ultimate end however, Knowledge and Knowledge alone is the means of final release. Once Knowledge is realized there is nothing more to be gained

on the individual basis.

3. Liberation is not something that is attained, rather it is already existing state of one's being that needs to be realized. Knowledge removes the obstructions to realization. Liberation can be realized in one's life; when so realized one is known as 'enlightened being' [*jIvanmukta,* जीवन्मुक्त]. All the accumulation of action which has not yet borne fruit [*sa.nchita karma,* संचित कर्म] and all action which would otherwise take place in future [*AgAmI karma,* आगामी कर्म] is obliterated. Action done in the past which has already begun to bear fruit :[*prArabdha karma,* प्रारब्ध कर्म] must however be carried out. Liberated person does not perform 'wishful actions' [*kAmya karma,* काम्य कर्म]. That is to say he carries out action in unattached manner without associating himself with the results of the action there by not creating any bondage due to *karma*. He does not accumulate 'demerit' [*pApa,* पाप] or 'merit' [*puNya,* पुण्य] irrespective of his acting within the purview of *vaidika* injunctions (or otherwise). He transcends the law of *karma*.

4. For the *jIvanmukta*, complete Liberation is obtained on death of the body; he becomes free of the (limitations of the) body :[*videhamukta,* विदेहमुक्त]; he is not reborn. He realizes the 'ontologic – epistemic – ethic' unity of *sat* (pure Being, Existence), *chit* (Knowledge, Awareness), and *Ananda* (peace, infinitude).

5. Bondage and Liberation exist only at the relative (*vyAvahArika,* व्यावहारिक) level. In reality there is no end (*anta*, अंत), no beginning (*utpatti,* उत्पत्ति); no one is in bondage (*baddha,* बद्ध); there is no aspirant (*sAdhaka,* साधक); no one is seeking Liberation (*mumuxu*, मुमुक्षु), and no one is free (*mukta,* मुक्त). This is the supreme Truth (*paramArtha,* परमार्थ).

7.0 References

7.1 Source books[408]

1. Eight Upanishads with Commentary of *sha.nkarAchArya* (volume-1 and 2): Translated by Swami Gambhirananda (1989)
2. The *bRRihadAraNyaka Upanishad* with Commentary of *sha.nkarAchArya*: Translated by Swami Madhavananda (1965)
3. The *ChAndogya upaniShad* with Commentary of *sha.nkarAchArya*: Translated by Swami Gambhirananda (1983)
4. The Principal Upanishads by S. Radhakrishnan:: Published by HarperCollins Publishers in India (1994)[409]
5. The *shvetAshvatara upaniShad* with Bhaskareshwarananda's Elucidation: Translated by Swami Vedananda. (2002)
6. The *bhagavadgItA bhAShya* of *sha.nkarAchArya*: Tr. by Dr A. G. Krishna Warrier (1983)
7. *gUdhArtha-dIpikA* of *madhusUdana sarasvatI*: Translated by Sw. Gambhirananda (1998)
8. *brahma-sUtra bhAShya* of *sha.nkarAchArya*: Translated by Sw. Gambhirananda (1965)
9. *brahma-sUtra*-s According *shrI sha.nkara*: Translated with exhaustive notes by Swami Vireswarananda (1936)
10. *sureshvara*'s *vArtika* on the *bRRihadAraNyakabhAShya* of *sha.nkara* : 12-vol set edited, translated, and annotated by K. P. Jog & Shoun Hino
11. Sanskrit Texts, English translations, and other related books on Internet:
    http://sanskritdocuments.org
    http://www.celextel.org
    http://is1.mum.edu/vedicreserve
    http://www.sacred-texts.com/hin
    http://www.buddhanet.net
    http://www.archive.org/details/texts

408 Source-Books (1, 2, 3, 7, 8, 9) pub. by Advaita Ashrama, Mayavati; (5, 6) pub. by Ramakrishna Math – Nagpur (5) and Chennai (6).; and (10) pub. by Motilal Banarasidas (MLBD), Delhi.

409 It has transliterated (English) text of eighteen UP: thirteen prime UP + following UP: (a) *subAla* (SYV) for *nArAyaNa* as world-self; (b) *jAbAla* (AV) for renunciation at any stage; (c) *pai.ngala* (SYV) for *satyaGYAnAnandam brahma* (1.2), *mAyA* as 'potter's wheel' (1.12); *adhyAropa-apavAda* (2.18); (d) *kaivalya* (AV) for *moxa*; (e) *vajrasUchikA* (SV) for the assertion that only 'Knowledge' (and not 'birth' or parentage) is the true signature of a Brahmin.

7.2 **Students' Texts** (in Sanskrit)[410]

1. *upadesha sAhasrI* (US)[411] of *sha.nkarAchArya*: Translated with notes by Swami Jagadananda (1941)
2. *vedAntaparibhAshA* (VP)[412] of *dharmarAja adhvarIndra*: Translated and and annotated by Sw. Madhavananda. (1972)
3. *vedAntasAra* (VS)[413] of *sadAnanda yogindra*: Translated with notes by Swami Nikhilananda (1949)
4. *pa.nchadashI* (PD)[414] of Swami *vidyAraNya*: Translated by Swami Swahananda with the introduction of T.M.P. Mahadevan (1967)
5. *vivekachUDAmaNi* (VC)[415]: Translated. by Sw. Madhavananda (1921)
6. *dRRik–dRRishya–viveka* (DDV)[416]: Translated and commented by Swami Nikhilananda (1931)
7. *aparoxAnubhUti* (AA)[417]: Translated with notes by Sw. Vimuktananda (1938)
8. *jIvan–mukti–viveka* (JMV)[418] of Swami *vidyAraNya*: Translated and commented by Swami Mokshadananda (1996)
9. *pratyabhiGYAhradayam* [419] of *xemarAja*: Translated and commented by Dr. Jaideva Singh (1982)

---

410 References (2, 3, 5, 6, 7, 8) are published by Advaita Ashrama, Mayavati; (1, 4) are published by Ramakrishna Math, Chennai; and (9) is published by MLBD. These are traditional texts written in Sanskrit and translated and commented in English.

411 US is supposedly the only authoritative non-commentarial work of *sha.nkara* and hence uniquely important. The translation and footnotes follow *rAmatIrtha*'s glossary.

412 VP, supplemented by another text (*shikhAmaNi*), projects the epistemological position of Advaita Vedanta, particularly of *vivaraNa* sub-School. Important for its theory of perception.

413 VS seems to be the standard texts of its times. Though supposed to be a *prakaraNa grantha* (of a particular topic); it admirably elucidates Addvaita's over-all position in a concise manner.

414 PD consists of 15-chapters of 3-quintads: (1) *viveka pa.nchaka* (dealing with discrimination of real from unreal), (2) *dIpa-pa.nchaka* (expounding nature of Self as Consciousness), and (3) *Ananda-pa.nchaka* (about bliss nature of *brahman*). This is an authoritative and popular guide of Vedanta.

415 VC is traditionally attributed to *sha.nkara* (*bhAShyakAra*). This is not acceptable to many modern scholars, though the text is quite respected in the tradition both for its content and its style.

416 DDV is a small *prakaraNa grantha* written (probably) by *bhAratitIrtha,* the Guru of *vidyAraNya*. It propounds *jIva=brahman* identity by *avachCheda vAda* as the main line of argument.

417 AA is a small guide for the direct experience of Self-realization. Like VC; AA refutes *prArabdha* and its effects in respect of *GYAnI* - a position which is not uniformly accepted in the tradition.

418 JMV is an exhaustive *prakaraNa grantha* on *jIvan-mukti* - a difficult topic for textual as well as philosophical discourse. Sw. *vidyAraNya* defends his positions by taking recourse not only to *prasthAnatraya*, but also to *yoga-vAsiShTha*, *bhAgavata*, *mahAbhArata*, and other *shAstrika* texts.

419 This book can be supplemented by other three Trika books completing a quadrapole of Trika texts written by Dr. Jaideva Singh's viz. (1) on "*shiva-sUtra*", (2) on "*spanda-kArikA*", (3) on "*vigYAna-bhairava*", and (4) on "*pratyabhiGYAhradayam*". (Trika is seen here as the theist-monist pole that was developed and posited along side the absolutist-monist pole of Advaita c.800-1200).

7.3 Other References[420]

1. The Philosophy of the *Upanishad*s:[421] by Paul Deussen (Tr. by A. S. Geden) (1908)
2. (a) Thirty Minor UP:[422] K. Narayanasvami Aiyar (1914); (b) 108 UP[423] Publ. by Theosophical Publishing House, Chennai; Advaita Ashrama; and Celextel.org
3. Encyclopedia of Indian Philosophies [424]: Edited by Karl Potter
4. Indian Philosophy[425]– vol 1 & 2: by S. Radhakrishnan, Pub. OUP (1929)
5. A History of Indian Philosophy,[426] vol 1–5: by S. N. Dasgupta, Pub. CUP (1957)
6. Outlines of Indian Philosophy:[427] by M. Hiriyanna (1932)
7. Philology and Confrontation:[428] by Hacker and Halbfass, Pub. SUNY Press (1995)
8. The Essential Vedanta:[429] by Eliot Deutsch and Rohit Dalvi, New Age Publ. (2004)
9. The Doctrine of *mAyA*:[430] by P. D. Shastri, Pub. Luzac and Co, London (1911)
10. The Method of Vedanta:[431] by Sw. Satcidanandendra, Tr. by A. J. Alston (1989)
11. The Method of Early Advaita Vedanta:[432] by Michael Comans (2000)
12. A History of Early Vedanta Philosophy:[433] by Nakamura, Mayeda et al (1983)
13. The Seven Great Untenables:[434] by John Grimes (1990)
14. Methods of Knowledge: by Sw Satprakashananda, Pub. Advaita Ashrama[435] (1964)

---

420 References (1, 2, 5, 9, 18, 26) can be checked on the Internet for their on-line availability. References (3, 6, 8, 10, 11, 12, 13, 16, 24) are published by Motilal Banarasidas (MLBD)

421 This classic work is one of the earliest treaties on UP from the Western (Kantian) point of view.

422 These are classified as Vedanta (14), physiological (2), *mantra* (3), *sa.nnyAsa* (2), *yoga* (9).

423 The 108 UP as listed in *muktikA* Up. are assigned to RV (10), SYV (19), KYV (32), SV (16), AV (31)

424 Vol-III (1981): Part One contains exposition of the concepts of *gauDapAda, sha.nkara,* and *maNDana mishra*. Part Two consists in summaries of all the known authentic works of these authors together with those of *sureshvara*, *padmapAda, totaka,* and *hastamalaka*. Vol-XI (2006): Advaita Vedanta works during c.800-1200 (from *vAchaspati* to c*hitsukha*).

425 Vol-1 discusses amongst other things UP and heterodox Schools (Buddhism - *yogAchAra* and *mAdhyamaka*) related to Advaita; Vol 2 describes Vedanta along with other 'orthodox' systems.

426 Vol-1: major Indic philosophies; vol-2: Advaita, *yoga-vAsiShTha* and BG; vol-3: *vishiShThAdvaita, dvaitAdvaita, viGYAna-bhixu,* select *purANa*-s, and *lokAyata*; vol-4: SB, *dvaita, shuddhAdvaita, achintya bedAbheda* and polemics between Advaita and others; vol 5: *shaiva* cults.

427 Outlines Indic Schools and reconstruction of Advaita starting with UP and later with *sA.nkhya*.

428 This collection discusses Hacker's philological views of *sha.nkara*'s authorship and Vedanta

429 This is a resource book facilitating study of Advaita in its classical form. Deutsch earlier (1974) wrote the book titled “Advaita Vedanta: a philosophical reconstruction”.

430 Explains *mAyA* doctrine complete with exhaustive philology of the word *mAyA* in Veda.

431 This book is translation of the author's original Sanskrit work Vedanta *prakriyA pratyabhiGYA*. It describes *adhyAropa-apavAda* as the main method of Vedanta and discusses what the author thinks as 'deviations' to the original *sha.nkara-sureshvara* line in the writings of later *vedAntin*-s.

432 Gives good exposure to *mANDUkya kArikA* with incisive discussions on *sha.nkara*'s conception of *Ishvara* and the Vedanta method based on “negation cum indication”.

433 Vedanta's pre-BS and post-BS (but pre-*sha.nkara*) history is reconstructed in 2 volumes from the cross-references as available from competing Schools and from other classical literature.

434 The text discusses the polemics between Advaita and 'qualified Advaita' of Ramanuja.

435 Epistemological (and related ontological) position of Advaita is explained in a definitive manner.

15. Pre–*sha.nkara* Advaita Philosophy:[436] by S. L. Pandey; Darshan Peeth, (1974)
16. A Thousand Teachings; The upadeshasAhasrI of sha.nkara[437]: Translated & Edited by Sengaku Mayeda (2006) with a Forward by John M. Koller
17. Aspects of Vedanta[438]: Published by R. K. Mission, Calcutta (1995)
18. The Life Divine[439]: by Sri Aurobindo; pub. Sri Aurobindo Ashram (2005)
19. A History of India: by H. Kulke and D. Rothermund,[440] Pub. Rupa & Co. (1991)
20. A Global History – The Human Heritage: by Stavrianos,[441] Pub. Prentice Hall (1983)
21. The Sociology of Philosophy – by Randall Collins,[442]Pub. Harvard Univ. Press (2000)
22. A Study of the *ratnagotravibhAga* (*uttaratantra*) [RGV] by Jikido Taraski,[443] Pub. in Serie Orientale Roma (XXXIII) (1964)
23. Discovering the Vedas: by Frits Stall, Pub. Penguin Books India (2008)[444]
24. The Vibrating Universe: by N. C. Panda (1995)[445]
25. Road to Reality: by Roger Penrose[446]; Pub. Jonathan Cape (2004)
26. Motion Mountain – The Adventure of Physics: by Christoph Schiller (2009)[447]
27. महाराष्ट्राचा भागवत धर्म [448]: (१) वैदिक वाङ्मयातील भागवत धर्माचा विकास, (२) पौराणिक भागवत धर्म, (३) ज्ञानदेव आणि नामदेव, (४) संत एकनाथ, (५) संत तुकाराम : लेखक – डॉ. शंकर दामोदर पेंडसे, कॉन्टीनेन्टल प्रकाशन (१९६९)

436 Gives positions of anterior and posterior commentators of BS.
437 Excellent anterior essay and notes. Ref commentaries of *rAmatIrtha*, *bodhanidhi*, *AnandaGYAna*.
438 Collection of articles by well-known scholars culled from the pages of 'Cultural Heritage of India'.
439 Sri Aurobindo's magnum opus in which he tries to reconstruct Vedanta.
440 This is a text-book written by two Indologists who had the benefit of working together in South Asia Institute of Heidelberg University discussing the problems of Indian history for many years. Though section on Indus Civilization is rather dated, the other sections offer an insightful presentation.
441 As name suggests, this is a book of World History with a global perspective, aiming to connect the past with the present. It believes that the story of humans has basic unity right from the beginning.
442 A sociological survey of philosophy with a global perspective. It includes three of the oldest philosophical traditions of the world viz. Greek, Indian, and Chinese and covers a geographical and social spread that spans multiple civilizations, religions, and social groups.
443 RGV is a treaties on *tathatA-tathAgarbha* theory of *mahAyAna* Buddhism. The work is based on Taraski's PhD dissertation submitted to the Uiniversity of Pune.
444 Staal traces the origins of Vedic tradition - a controversial topic of perennial debate, then describes each Veda, Mantras, Rituals, Upanishads, Vedic Sciences, insights, and lastly, Veda & Buddhism.
445 It tries to search relationship between Vedanta and Trika on one side and Science on the other. In doing so it not only covers the principles of Advaita-Vedanta and Trika, but also discusses and surveys various physical theories and concepts juxtaposing them with Vedanta and Trika.
446 An ambitious survey of modern physics through the lens of a mathematician. It's ch-29 discusses the 'measurement paradox' and its ontological implications where consciousness plays an important role. This book can be read along with his other two books: (1) Emperor's New Mind: Pub. Vintage (1990), and (2) Shadows of the Mind: Pub. Vintage 91994). He envisages a radically new unified theory of physics (quantum gravity).
447 This is an “on-line Physics book”, its vol-6 discusses: (1) 'indeterminate' and 'anti-conceptual' nature of the Physical Universe and (2) 'Unification of Physics'.
448 Pendse finds the origin of Bagavata Dharma in *vaidika bhakti*; traces its course from BG to SB; and then dissertates its independent growth in Maharashtra 1200-1700. He opines that protagonist *GYAnadeva* taught *shA.nkara* Advaita, but eschewed total renunciation by advising righteous acts.

7.4 Classical Advaita–Vedanta Literature[449]

No.	Author	circa AD	Work
1	*gaudApAdAchArya**	500	*mANDUkya-kArikA, shrI vidyA-sUtra*
2	*maNDana mishra**	690	*brahmasiddhi*; *vibhramaviveka*
3	*sha.nkara bhagavatpAda**	710	BSBh, BGBh, *dashopaniShad bhAShya*-s, US.
4	*sureshvara**	740	BUBhV, TUBhV, NS
5	*padmapAda**	740	*pa.nchapAdikA* [PP] (on preamble + 1.1.1-4 of BSBh)
6	*GYAnaghana*	900	*tattva shuddhi*
7	*vimuktAtman**	950	*IShTasiddhi* [IS]
8	*vAchaspati mishra**	960	*bhAmati* [BH] (on BSBh), *tattva-parIxA* (on *brahmasiddhi*)
9	*prakAshAtman**	975	*pa.nchapAdikA-vivaraNa* [PPV] (on PP), *shArIraka nyAya sa.ngraha* (on BSBh), *shabda-nirNaya*
10	*GYAnottama mishra*	980	*chandrikA* (on NS)
11	*sarvaGYAtmamuni**	1027	*sa.nxepashArIraka* [SS], *pramANalaxaNA, pa.nchaprakrIyA*
12	*shrIharSha**	1140	*khaNDana-khaNDa-khAdya* [KKK]
13	*Anandabodha bhattAraka**	1150	*nyAya makaranda* [NM], *nyAyaratnadIpAvali* [ND], *pramANamAlA* [PM]
14	*bodhanidhi**	1150	*kaivalyadIpikA* [KD], commentary on US (metrical part)
15	*vedottama bhattAraka*	1150	*advaitasAdhanA*, *bRRihatvAkyavRRitti*
16	*ga.ngAdhara*	1167	*advaita-shataka*
17	*AnandAnubhava*	1190	IS-*vivaraNa, nyAyaratnadIpAvalii, padArthatattvanirNaya* [PTN], *tarkadIpikA, vedAntacha.ndra*
18	*GYAnottama bhattAraka**	1190	*vidyA shrI* on BSBh
19	*amalAnanda**	1255	Vedanta-*kalpataru* [VK] (on *bhAmati*)
20	*GYAnottama-gauDeshvara*	1265	*GYAna-siddhi, nyAya-sudhA,* IS-*vyAkhyA*
21	*anubhUtisvarUpAchArya*	1270	NM-*sa.ngraha,* ND-*chandrikA,* PM-*nibandha,* IS-*vivaraNa*, *prakaTArtha vivaraNa* (on BSBh)

449 Ref. http://faculty.washington.edu/kpotter/ (as on 31/3/2008): Bibliographical index of Encyclopedia of Indian Philosophies. The authors are of *guru-Sishya* (teacher-pupil) tradition of Advaita and are listed here to show the continuous learning tradition till 20th century. It is said to be a living tradition even today. Although the list here starts from *gauDapAda*, the tradition is said to go back in antiquity before *gauDapAda*. This is reflected in the traditional salutation of students and teachers of Advaita when they undertake study of *sha.nkara-bhAShya* of BS and pay homage to teachers starting from *nArAyaNa* (*viShNu*) and then pass through the names of *brahmadeva, vAsiShTha, shakti, parAshara, vyAsa, shuka, gauDapAda, govinda, sha.nkara* and then through the linage of *sha.nkara*'s students to the present times.

22	*GYAneshvara*	1290	*AmRRitAnubhava, bhAvArthadIpikA* (in Marathi)
23	*ga.ngApUra bhattAraka*	1290	*tatparyadIpikA* (on PTN)
24	*sha.nkarAnanda**	1290	*gItA–tAtparya–bodhini, upaniShad–ratna, dIpikA*–s on major (except BU, CU) + some minor UP, BS, and GK
25	*durgAprasAda yati*	1290	*advaitaprakAsha, sudhA* on KD
26	*chitsukha**	1295	*tattvapradIpikA* [TP], *bhAva prakAshikA* (on BSBh), NM–*vyAkhyA, bhAvadIpikA* (on KKK), *tAtparyadIpikA* (on PPV).
27	*AnandaGYAna* (*Ananda girI* or *janArdana*)*	1300	Vedanta–*tarka–saMgraha* [TS], *tattvaloka* [TL], commentaries on *bhAShya*–s including BS, BG, UP, and US
28	*allAla sUri**	1300	*bhAmati–tilaka*
29	*advayAraNya*	1300	*tarka–vyAkhyA*
30	*advayagirI*	1300	*viGYAna–chandrikA*
31	*akhaNDAnanda**	1320	*tattva–dIpana* (on PPV)
32	*sukhaprakAsha*	1325	*adhikaraNaratnamAlA, tIkA*–NDv*yAkhyA, vivechanI*–NM,
33	*amRRitAnanda*	1330	*nyAya–viveka* (on ND)
34	*praGYAnanda*	1330	*tattva–prakAshikA* (on TL)
35	*rAmAdvaya*	1340	Vedanta–*kaumudI,* Vedanta–*kaumudI–vyAkhyAna*
36	*anandapUrNa vidyAsAgara*	1350	*nyAyachandrikA, vidyAsAgarI* (on KKK), PPV–*tIkA*
37	*paramAnandatIrtha*	1350	*brahmavidyAsudhArNava*, *khaNDana–maNDana* (on KKK)
38	*vidyAraNya* (*mAdhava* or *bhAratI tIrtha*)*	1350	*pa.nchadashI, vivaraNa prameya sa.ngraha* [VPS], *jIvanmukti–viveka, sarvadarshanasa.ngraha, vArtika–sAra*
39	*rAmakRRiShNa*	1375	Advaita–*viveka, tAtparya–prabodhini*
40	*nRRisiMha bhAratI*	1380	*vivekamukura, advaitaparishkAra*
41	*laxmIdhara*	1440	Advaita–*makaranda* [AM]
42	*mallanArAdhya*	1490	*advaitaratna*
43	*vasudeva sArvabhouma*	1490	*satchidAnandAnubhava pradIpikA,* AM–*tIkA*
44	*jagannAtha sarasvatI*	1500	*advaitAmRRita, tarangini, siddhAntarahasya, tattvadIpana*
45	*sadAnanda yogindra**	1500	*vedAntasAra, bhAvaprakAshikA* (on BG), *tAtparya–prakAsha* (on BS), Vedanta–*siddhAnta–sArasa.ngraha*
46	*vishvadeva*	1500	*siddhAnta–dIpa* (on SS), *vArtika* on BSBh
47	*balabhadra*	1505	*advaitachintAmaNi*
48	*prakAshAnanda**	1505	Vedanta–*siddhAnta–muktAvalii* [VSM]
49	*rangarAja dIxita*	1505	*advaitavidyAmukura*
50	*girvanendra sarasvatI*	1530	*prapa.nchasArasa.ngraha*

51	*(dhIra) godAvara mishra*	1535	*advaitadarpaNa*
52	*brammAnanda tIrtha*	1550	*advaitasa.ngraha* (on BSBh)
53	*nRRisiMha sarasvatI*	1550	*vedAntaDiNDima*
54	*nRRisiMhAshrama**	1555	Advaita-*dIpikA* [AD], *tattvabodhini* (on SS), *tattvaviveka, vivaraNa-prakAshikA* (on PPV), *bheda-dhikkAra* [BD]
55	*bodhendrayatI* (*sa.nnyAsin*)	1560	*advaitabhUshaNa* [ABH]
56	*devendra sarasvatI*	1560	*svAnubhUtiprakAshikA*
57	*madhusUdana sarasvatI**	1570	Advaita-*siddhi* [AS], *siddhAntabindu,* Vedanta*kalpalatikA, gUdhArtha-dIpikA* [GD] (on BG), SS-*sArasa.ngraha* etc.
58	*viGYAnabhixu*	1575	*upadesharatnamAlA, viGYAnAmRRita, Aloka* on MU-PU
59	*AtmasvarUpa*	1585	*prabodhanaparishodhini* (on PP)
60	*appaya dIxita**	1585	*advaitanirNaya, tattvamuktAvalii, nyAyaraxAmaNi* on BS, *vedAnta-kalpataru-parimala* on VK-BH, *siddhAntalesha-sa.ngraha* [SLS], *vedAnta-ratnakosha* on PPV
61	*bhAskara dIxita*	1585	*AtmatattvaparIxA, kaustubhadUshaNa*
62	*brahmendra sarasvatI*	1590	*advaitAmRRita, vedAntaparibhAshA*
63	*nAnA dIxita*	1590	*siddhAntadIpa* (on VSM)
64	*rAmAshrama*	1590	*vRRiti* on BS, *tattva chandrikA*
65	*bhattoji dIxita*	1590	*tattva-kaustubha, tattva-viveka-dIpana-vyAkhyA*
66	*nArAyanAshrama*	1595	*tattva-viveka-dIpana,* BD-*satkriyA,* AD-*vivaraNa*
67	*yaGYeshvara dIxita*	1600	*ujjIvini* (on PPV), *advaitachandrikA* (on SLS)
68	*puruShottama sarasvatI*	1600	*sAdhaka* (on AS), *subodhinI* (on SS)
69	*ratnakheta srInivAsa dIxita*	1605	*advaitakaustubha, vedAntavAdAvalii*
70	*dAsopanta*	1606	*advaitashrutisAra, upaniShadarthaprakAsha*
71	*ra.ngoji bhatta* (*dIxita*)	1610	Advaita-*chintAmaNi,* Advaita-*shAstra-sAroddhAra*
72	*rAma tIrtha**	1610	*anvayArtha-prakAshikA* (on SS), *padayojanikA* (on US)
73	*balabhadra*	1610	*vyAkhyA* on AS
74	*kumArabhAva svAmin*	1610	*advaita-chintAmaNi*
75	*svayaMprakAshAnanda*	1610	Vedanta-*nyAya-bhUShaNa* (on BS)
76	*dharmarAjAdhvarIndra**	1615	Vedanta-*paribhAShA* [VP], *padayojana* (on PP)
77	*raghavAnanda sarasvatI*	1620	*tattvArthachandrikA* (on BG), *vidyAmRRitavarshini* (on SS)
78	*gopAlAnandAshrama*	1620	*brahmatattvasubodhini*
79	*samarapungavada dIxita*	1620	*advaitavidyAtilaka*
80	*maheshvarAnanda saras.*	1630	*AtmAnAtmavivechana, GYAnopadeshasAra*

81	*govindAnanda sarasvatI*	1640	*ratnaprabhA* [RP] (on BSBh)
82	*vidyendra sarasvatI*	1640	*vedAntatattvasAra*
83	*mukunda muni*	1640	*advaitaGYAnasarvasva, Atmabodha, tattvabodha*
84	*syayaMprakAsha muni*	1640	*AtmAnAtmA viveka, rasAbhivyajika* (on AM), *dvaita-khaNDana*, *vedAntasa.ngraha*, *guNatrayaviveka*
85	*ananta bhatta*	1641	Advaita *chandrikA*, Advaita *ratnAkara*
86	*mahAdev sarasvatI*	1645	*tAtparyadIpikA*, *advaitachintAkaustubha*
87	*kRRiShNabhatta hoshinga*	1650	*advaitasAra,* (*shAstrIya*) *prashna* (*siddhanta*) *mala*
88	*rAmAnanda tIrtha*	1650	*advaitanirNayasa.ngraha, adhyAtmabindu*, *advaitarahasya*
89	*ramakRRiShNa adhvarin*	1650	*shikhA-maNi* (on VP), VS-*tIkA*
90	*sadAnanda kAshmIraka**	1650	*advaitabrahmasiddhi*
91	*raghunAtha bhattAchArya*	1661	*siddhAntarNava*, *bhUshamaNi*
92	*laxmaNa paNDita*	1663	*advaitasudhA*
93	*kRshNAnanda sarasvatI*	1665	*siddhAntasiddhA.njana* [SA], *mAnassaMbodhana*
94	*akhaNDAnanda sarasvatI*	1670	*RRijuprakAshikA* (on BH), *bhAvaprakAshikA*
95	*ramAnanda sarasvatI*	1670	Vedanta-*siddhAnta-chandrikA* [VSC], *vivaraNopanyAsa*
96	*bAlkRshNAnanda sarasvatI*	1670	*nyAyamoda*, On (AUBh, CU, IU, KU, KEU, PU + BSBh)
97	(*achuta*) *kRshNAnanda*	1670	*bhAvadIpikA* (on BH), *adhikaraNAnukramaNikA* (on BS)
98	*kaivalyAnanda tIrtha*	1680	*praNavArthaprakAshikA*
99	*laxminRRisiMhan*	1680	*Abhoga* (on VK-BH), *jijnAsadhikaraNa*
100	*shivendra sarasvatI*	1690	*svarUpasamAdhAna, dahara vidyA prakAshikA*
101	*nandarAma tarkavAgIsha*	1690	*AtmatattvaprakAshikA*
102	*gopAlendra sarasvatI*	1690	*shrtui-sa.ngrahita-vedAnta*
103	*tippa dIxita*	1693	*bhedadhikkAropanyAsa*
104	*prakAshAnanda sarasvatI*	1695	*adhiShThAna viveka, pUrNAdi* (on RP)
105	*gauDa brahmAnanda sarasvatI**	1700	*guruchandrikA* and *laghu-chandrikA* (on AS), *muktAvalii* (on BS), *nyAyaratnAvalii* (on *siddhAntabindu*)
106	*vAsudevashrama*	1700	*yatidharnmaprakAsha*
107	*bhAskara rAya dIxita*	1710	*ratnatUlikA* (on SA), on (10 UP + GK)
108	*vAsudevendra yogin**	1710	*AnandadIpikA* (on ABH), *Atmabodha, tattvabodha, aparoxAnubhava, AtmAnAtmAviveka, vedAntaprakaraNa*
109	*nArAyaNa sarasvatI**	1710	*advaitasudhA, dIpikA*-s *on about 35 minor* UP, and *tIka*-s on BUBh, CUBh, KUBh, KeUBh; *vArtika* on BSBh
110	*shankukavI* (*kRRiShNa*)	1710	*kaivalyadIpikA* and *prabhA, dRshyonmarjanikaprakaraNa*

111	*sadAshiva brahmendra*	1720	*AtmavidyAvilAsa*, *advaitarasamanjarI, advaitaratnAvalii*
112	*ekojIrAjA*	1735	*parabrahmanirupaNa*
113	*shAshvatAnanda tIrtha*	1740	*bhAvArthaprakAshikA*, *brahmAnandavilAsa*
114	*ramachandrendra sarasvatI*	1740	Commentaries on all 108 UP of *muktikA upaniShad*.
115	*narasiMha munI*	1750	*advaitapa.ncharatna*, *tattvavivechana* (on BD)
116	*ga.ngAdharendra sarasvatI*	1755	*sAmrAjyasiddhi* and *kaivalyakalpadrum* (on VSC)
117	*advaitAnanda tIrtha*	1762	*adhyAtmachandrikA*, *tAtparyadIpikA* (on BSBh)
118	*abhinava brahmendra*	1770	*advaitAnusandhAna*, *aparoxAnubhavadarpaNa*
119	*sadAnanda vyAsa*	1780	*siddhAntasAra* (on AS), *pratyaktattvachintAmaNi*
120	*rAma nArAyaNa*	1780	*Anumiti-nirupaNa*, *tattvabodha*, *tIkA* on PD
121	*GYAmRRita* or *GYAnAnanda*	1800	*vidyAsurabhi* on NS; On CU, IU, AUBh, TUBh
121	*keshavAnanda yatI*	1800	*anubhavAnanda laharI*, *tIkA* on *ratnaprabhA*
122	(*vellinki*) *sItArAmashAstrin*	1800	*uttaramImAMsAsArArthasudhA*, *vedAntasArachintAmaNi*
123	*Anandashrama*	1810	*AnandarasasAgara*, *vishveshvarI sannyAsapaddhatI*
124	*tryaMbaka* (*bhatta*) *shAstrI*	1825	Advaita-*vAkyArtha, -siddhantavaijayantI, tIkA*-US
125	*AchArya rAya modaka*	1825	*advaitAmRRitamanjari* and *vyAkhyA*, Advaita *nirNaya*
126	*pANDura.nga*	1827	*advaitajalajatA* in collaboration with *acutarAya modaka*
127	*dayAsha.nkara*	1830	*AtmaGYAnarahasya*, *subodhini* on VS
128	*amareshvara shAstrI*	1850	*advaitaratnaprakAsha, biMba dRRiShTi vicAra, AtmatIrtha*
129	*achutashrama bhixu*	1855	*svaprakAshatvadIpikA*
130	*bAlashAstrI garde*	1860	*AtmAnubhava*
131	*somanAtha vyAsa*	1869	*advaitapadyabhAshya, advaitaprakAshikA*
132	*govindAnanda sarasvatI*	1885	*advaitabrhamasudhAkArikA*
133	(*bellan koNDA*) *rAma (rAya) kavI**	1889	*vimarsha* (on BSBh), *advaitanyAyamatakhaNDana,* Advaita-*navanIta, advaitAnubhava, advaitAmRRita, arthaprakAshikA*
134	*harihara paramahaMsa*	1890	*anubhava-vilAsa*
135	*brahmAnanda tIrtha*	1892	*advaitamArtaNDa, tArkikamohaprakAsha*
136	*sundaramUrti*	1893	*advaitasAra*
137	*govindaparivrAjaka*	1899	*advaitAnubhava*
138	*amardAsa*	1900	*maNiprabhA* (on *shikhA-maNi*), *advaitaratnAkara*
139	*hemachandra*	1901	*advaita-siddhAnta*
140	*vAsudeva brahmendra*	1902	*vichAra sa.ngraha, tAtparya sa.ngraha*

141	*AtmAnanda sarasvatI*	1910	*vedAntashAstramakaranda*
142	*rAma subramaNya*	1927	*anantAryavAda*, *tAtparyasa.ngraha* (on BSBh)
143	*vasudeva abhyankara*	1929	*advaitAmoda*
144	*hariharAnanda sarasvatI*	1935	*advaitabodhadIpikA*, *samanvaya sAmrAjya samarthana*
145	*P. subramaNya shAstrin*	1938	*vivaraNa* (on BH), *ratnamAlA* (on BSBh)
146	N. S. *anantakRRiShNa shAstrI**	1946	*advaitamArtaNDa, advaitatattvasudhA*, *pradIpa* (on BSBh) *vedAntaraxAmaNi, shArIrakanyAyasa.ngrahadIpikA, chaturgranthI* (on AS), *advaitadIpa, prakAshikA* (on VP)
147	*chandrashekhara bhAratI*	1954	*vivekachUDAmaNi bhAshhya*
148	*sachchidAnandendra sarasvatI (Y. subramaNya sharman)**	1959	*mUlAvidyAnirAsa, vedAnta prakriyA pratyabhiGYA, arthatattva-vivechanI* (on BSBh), *vishuddhivedAntasAra shuddhasha.nkaraprakriyAbhAskara, gItAshAstraviveka*
149	*kevalAnanda sarasvatI*	1976	*advaitasiddhyaviShkAra*
150	*abhedAnanda bhattAchArya*	1994	*advaitatattvamImAMsA*

शशिकांत पडळकर